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THE

# ANGLICAN CHURCH

IN THE

## NINETEENTH CENTURY:

INDICATING

HER RELATIVE POSITION TO DISSENT

IN EVERY FORM;

AND PRESENTING A CLEAR AND UNPREJUDICED VIEW OF

## PUSEYISM AND ORTHODOXY.

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TRANSLATED FROM THE GERMAN OF

F. UHDEN.

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# INTRODUCTION.

In investigating the position of a peculiar church, its present difficulties and their obvious consequences most emphatically invite attention; whence it has appeared that, objects in the foreground of the picture have been the immediate subjects of alteration, or chiefly affected by the progress of time and differences of opinion, while all that which is in the background continues unvaried and established; and to this latter we may assign the whole of the past, as well as some portion of the present. Were we, in pursuance of our object, to limit ourselves to the principal theological opinions, and the existing and actual state of religious life, many of our statements and assertions would be deficient in strength, and perhaps but imperfectly comprehended. Our researches must therefore be extended to the directions and regulations both of the constitution and the worship, and more especially when it is remembered that these matters are often less generally known and frequently unattainable.

In our endeavour to describe the peculiarities of the church as she now exists, we are necessitated to recur to her history, not only for her general character, but also for the sake of those directions and regulations to which we have adverted. A preliminary historical sketch could only contain facts within everybody's knowledge, with possibly here and there especial comment; and a more perfect performance would extend beyond our limits. The only course will be therefore

to introduce historical matter, in such parts of our text as a due comprehension of the subject may seem to require. In pursuance of this idea, we purpose prefixing to the main body of the work, a "characteristic delineation of the Church of England;" whereby, while we are bound to the present and existing circumstances in our time, in our treatise we shall be at liberty, in our characteristic development, to proceed not only by an appeal to history, or to the unfolding of general inherent principles, but also by instituting comparisons of similar phenomena. These considerations will form the contents of the first chapter.

The position of a church is displayed in her influence over that space which forms the sphere of her exertions. Consequently the description of that position is necessarily of a twofold character: first, the capability of the "means by which she works," and also "the circle in which she works;" and then again, "the personal organs," and "the active means." In reference therefore to these subjects, we must not only point out that which is established and settled in her worship, but must also enter upon a consideration of the manner in which the peculiarities of the present time disclose themselves. The operation of the Church appears in the religious life and manners of those under her direction; and, in our observations on this head, we shall have to include the remarkable relation which the Anglican church bears to individuals who, belonging to another religious persuasion, are yet united by social and municipal ties to the members of that church.

# AUTHOR'S PREFACE.

When the great truths of the Reformation first controverted the errors with which Christianity was encumbered, and, bringing the doctrines and the principles of Scripture to light, declared the relation of a Christian to his Saviour to be one needing no intermediate agent, various forms of belief arose, in which departures from the old creed, of greater or less importance, and more or less recognised, found a place. On one side, this has led to prolonged struggles; and much as their termination may have been desired, and even attempted, the history of the last three centuries proves that they cannot be brought to a conclusion so long as all points in controversy are declared immaterial; and, that if they have been occasionally intermitted, it was only to revert to the original general grounds of the Reformation, as well practical as polemical. On the other, the churches of the Reformation, considering each other as abandoning the general interest—and indeed for a considerable time knowing comparatively nothing of each other, have become mutually estranged.

The author of the present work enjoyed the fullest opportunities, during a prolonged residence in England, of attentively considering the church of that country, and has here endeavoured to express the results of his observations. The *data* that refer to the established institutions, as well as to the important appearances of the present moment, at first occurred to him; he next took into account the various and not unfrequently opposite opinions entertained with respect to the church; and thought that he might thus review the attributed and attributable value of the regulations and relations of the Anglican church. In the following pages he seeks to bring their value and importance home to such as, in default of personal observation, desire carefully and dispassionately to examine the peculiarities of that church. In a delineation, such as he purposes, it is an exceedingly arduous task for an author to lay aside his own opinions, even in a personal point of view, and still more so in reference to the peculiar views entertained by the church to which he belongs. He still, however, thinks he may make the attempt; and hopes to succeed in rendering the object he has in view paramount to all other considerations.

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## CHAPTER I.

### ON THE CHARACTER OF THE ANGLICAN CHURCH.

The opposition of the old Dissenters to the Church of England.—The tenets of the Independents.—Their development in the "Voluntary Principle" in North America.—That principle and its consequences.—The Church of England contra-distinguished as an organic unity and a state church.—The Churches of the German Reformation in opposition to the Anglican Church.—Anti-pelagian and universal character of the German Reformation.—Predominance of the doctrine of "continuity" in the Anglican Church; her own and the Dissenters' deficiency, in "universality."—The English talent for organization, exemplified in their colonies, extends itself to their institutions in general, and amongst them to the Church.

In defining the character of a church, it seems to us that we should prominently present all that is essential to her due development and outward appearance. The Anglican church goes back to the Reformation as the time and place of her origin, and separates herself from other forms of belief, all emanating from the same source, both by the predominant doctrine of "*her continuity*" as a Christian church, and by her efforts to preserve an external connexion with the visible church. The Church of England acts in the same social and political circles as the other religious communities springing from the reformation. The particular signs by which churchmen and dissenters are distinguished,

reduce themselves to one very decided and clearly defined point of difference, by which the Anglican church as a state establishment, is diametrically opposed to the Voluntary Principle. We shall revert, towards the close of our explanation, to the existing relative positions of the two churches—the Dissenters' and the Anglican.

Under the present head we only propose to set the opponent principles apart from each other; thence endeavour to shew what has been effected by the separation from the churches of the German reformation, and finally, to offer a few words on the character of the people and their institutions.

The English dissenters are unanimous in objecting to the Episcopal church; still, a very great diversity of opinion exists amongst them as to the nature of their objections; they vary both in the period and occasion of their origin, in their development, and, lastly, in their extent and consequences.

Passing over insignificant sects, two great secessions from the church may be pointed out.—The first began in the sixteenth century, and, at the epoch of the English revolution, was clear and defined; the other, that of the Methodists, in the last century.*

The Methodists did not secede from any specific ground of objection; they were desirous rather to contend with the lukewarmness of religious life at the time, and with the more or less prevailing indifference of the clergy in the church itself; employing, for that purpose, constitutional means. They were eventually obliged to abandon their connexion with the church, and to make regulations, the validity and legality of which are not acknowledged by the church. The

* Wesleyan in 1729. Whitfieldian, 1735.

controversy thus eliminated, which extends back for a length of time—upwards of a century—is still in progress; but, as the Methodists have neither united themselves to the other dissenters, nor advanced principles of their own, we shall speak of them more at length when we treat of the present relation of the church to the dissenters.

The objection of the dissenters of the elder origin to the church is, that they differ "in toto." They received their impetus from an entirely different source, especially from the Swiss reformation; consequently from the very commencement they constituted a party adverse to the Anglican church. They did not exhibit any positive attachment to Calvin's doctrines; a tendency was manifested amongst them at a very early period to overstep his limits, which was afterwards matured. Thence it followed, that the civil war of the seventeenth century in England was not an ordinary contention. At the period when, in England especially, religious life degenerated, this sect was scarcely perceptible; but it still lived, and survived an epoch when all differences were merged in a greater controversy, namely, the general war against unbelievers; and has since re-appeared, more vigorous than ever. The leading party is that of the Congregationalists. They are both in number and influence by far the most important; it is from them that those movements have emanated, which have brought the opposition to bear more distinctly, and, having even become its leaders, they have thus achieved the most for theological knowledge.

In this description, therefore, of the principal dissentients, *they* must take precedence of the English Presbyterians, Baptists, and Quakers, as the representatives

of the first secession. As we have already said, the realization of the individual secessions is to be found in the voluntary principle, in which "the principle of unlimited freewill, in respect to the union of the individual with the church, arrays itself against the Church of England as a state church." We shall now proceed to state briefly, how this principle has been brought into existence, and the manner in which it manifests itself.

The objection to an union of the church with the state did not at first exist in the tenets of the persons who seceded from the Church of England: the voluntary principle, in its present consequences, is of more recent birth. The first ecclesiastical differences after the reformation tended to an external combination; even at the commencement, when individuals imbued by similar convictions seceded, but especially so after the return of the exiles expelled by the Catholic Queen Mary, who had, in Switzerland and particularly in South-western Germany, witnessed the progress of Calvin. On their return, they immediately pounced upon particular usages and liturgical formulæ, in which seeing a remnant of Romanism, they dreaded a renewal of former abuses.

The English *Puritans* of the sixteenth century were Presbyterian in their views of the constitution, and were decidedly anxious for amendments to meet the Swiss models; but they proceeded upon a more or less firm adhesion to the principle of a state church. This appeared still more clearly at a subsequent period, when, during the English revolution, they kept the upper hand for a considerable time. The ardour with which they persecuted the Episcopalians, the rigour with which they sought to force a constitution and

worship upon all, not only paved the way to supremacy over the parliament for Cromwell and his Independents, but was also the principal cause why this epoch of Presbyterianism passed away without making any permanent impression on the recollections of the English people. That a rejection of the connexion of church and state formed no part of the Presbyterian dissent from episcopacy, is proved to a remarkable degree in the Scottish church, which so clearly upheld and maintained that union; for at a moment when all religious and ecclesiastical questions were complicated to the last extent, it was not until after the greatest struggle that they would advance to a separation from the state.*

The first also of these antagonists of the Episcopal church, who, differing from the Presbyterians, made their appearance with entirely new tenets about the commencement of the seventeenth century, did not declaim against all union of church and state. It was the gradual steady advance of Independent principles that led to the disseverment of the one from the other. In the first place, they propounded that every congregation contained in itself elements of perfect ecclesiastical authority, and therefore all dependence, whether the superior powers were of the church or merely political, whether episcopal or synodical, worked an injury. On the other hand, they declaimed against open communion, requiring not only a stricter discipline in reference to admission to the Lord's table, but making admittance merely into the congregation dependent on a preliminary examination into belief and life. By the first tenet, they not only intimated,

* This fact is corroborated by the recent proceedings in Scotland, which, from their notoriety, it is unnecessary to particularize here.

but decidedly put forward their objection to all subordination to presbyteries or synods: it was in right of their assertion of this absolute independence of the congregation that they acquired their title of Independents. In carrying out their second tenet, it is altogether impossible that the church can exhibit herself as subject to the natural ordinances of God in the world; the religious community is rather withdrawn into a peculiar sphere of action, leaving the political world to be touched by it only in accidental cases. But notwithstanding that, as congregations, they form the organic unity of the whole church, and as individuals form the immediate progressive development, it was not at first generally believed that a dissolution of the relations between church and state would be absolutely necessary.

The Independents had maintained their tenets abroad; when driven from England, they lived in separate communities in Holland. This exile among the language and customs of foreigners exceedingly favoured the growth of their principles; yet, although the Independents saw God's church in the Dutch congregation surrounding them, and held communion with them, they dreaded a loss of their peculiarities and language, and accordingly with the greatest obstacles and difficulties to contend against, they quitted that country, to settle in New England, then recently discovered; there, without let or hindrance, to carry out their principles. Deeply penetrated by a sense of religious wants, the Congregationalists, or those Independents who retained the baptism of children, founded, with the talent for organization peculiar to the English nation, the colonies of Massachusetts Bay and

New England. On account of the involved condition of the parent country, especially in the seventeenth century, these colonies were only nominally dependent, and we may with justice regard the Congregationalists as the founders of a new state. They now had opportunities of applying their principles of association and congregational independence; and it was accordingly decreed, that municipal rights should be conceded to those only who were members of the congregation. We here then behold a state, not only of christians, but *par excellence*, of faithful believers; a theocracy of the New Testament, in which for the due and proper ordering of individuals, analogous cases in the Old Testament were referred to.

It might have been anticipated that such a constitution would be the subject of violent attacks; and enemies were found not merely among those opposing it from indifference, but among the Baptists or the Independents, who held that baptism should be administered only to approved and capable members of the church, by whom the doctrine of total independence in church and state was at last put forward. The Congregationalists sought to retain their constitution intact, but a time came when they could no longer withstand the reiterated assaults upon them, and the theocracy was dissolved: previous to so doing they had proposed a medial course, by which all dissentients in certain matters only might be members of the commonwealth. Then succeeded the age of religious laxity, to the end of the seventeenth century; next, the Canadian war, and, afterwards, the war of Independence, during which all considerations of religious interest were abandoned. At the settlement of the North American Union it was laid down as a fundamental

law of the United States constitution, that there should be no state church. Resuscitated religious life held fast to the ancient ecclesiastical tenets, and the voluntary principle at last appeared in North America: firstly, as adverse to preference or support of any religious or church party on the part of the municipal association; then apologetic, but positive, as a summons to every individual to take a thoroughly substantial part in a church creed. Thus have the initiatory principles of the Independents realized the most perfect results.

This new development in North America has had a decided, but more indirect influence on the tenets in England, although here the voluntary principle has to contend with the greatest difficulties—with historical association, and with such clearly marked out institutions. After the restoration of the Stuarts, but particularly since the accession of William III., the Independents and the English Presbyterians in a certain degree approximated. As regards that part of their constitution which concerns the regulation by presbyteries and synods, the latter have always retained their difference of opinion; but upon the second tenet they were both of one mind—in requiring from every member a statement of belief. The special agreement in doctrine was promulgated by the Presbyterians, Congregationalists, and Baptists, of 1692, in "the Heads of Agreement;" since which time they have had a commission in London for the dispatch of their general business, styled "The Deputies of the Three Denominations." All parties had suffered by the decay of religious feeling in the preceding century, but none were so thoroughly weakened as the Presbyterians, among whom Unitarian

doctrines took such root that the congregations, on the general revival of religious opinion, would not abandon them, and there are, consequently, but few Non-Unitarian Presbyterian congregations in England.

The preponderance of the Congregationalists is still maintained, and both Presbyterians and Baptists unite with them in opposition to the state church. At first, however, the voluntary principle—thus one step nearer to its perfect form—did not take very sharp or hostile measures against the church. The end of the last, and the commencement of the present century, was an epoch surpassingly Irenæan. Controversies concerning constitution and regulations for divine worship were suspended by the struggle now commencing against unbelief and indifference. The Associations for spreading Bible knowledge, for missions, for distribution of religious tracts, were composed of members from all denominations. Feeling themselves called upon to publish and declare the doctrines of Christianity, all differences were allowed to disappear in the background, so unanimously, that the most active men of the time lived in the firm conviction that these polemical disputes were for ever forgotten. But, that they have not yet died away has been proved; indeed, through care and management on both sides, they are for the first time clearly brought to light, and thus a consequence in earlier times scarcely contemplated has been brought about. The episcopal church and the dissenters are now once more arrayed in direct opposition; the dissatisfaction is augmenting, and everything seems to foreshadow a still wider separation. The communities on both sides have also been quitted by dissentients; and the more recent theological and

ecclesiastical movements, although perhaps turning upon totally different points, still lead to a widening of the breach. With the renewal of the controversy the principal ground of objection is again urged, which, on the part of the dissenters, manifests itself in the adoption of the true North American voluntary principle.

After thus giving its historical progress, we must next address ourselves to the manner in which the voluntary principle displays itself. The relation of the congregation to the church, and that of the individual to the congregation, must be investigated. The latter is, however, the peculiar starting point of the newer development; on this head, determinations more nearly approaching to the original Independent tenets have been formed. For the independence of the congregations there is, in the voluntary principle, properly speaking, only a confirmation, but very distinctly and decidedly put forward. In reference to individuals and their participation in the religious and ecclesiastical life, all influence on their free choice of a community should be prevented; and that not merely in the case of those out of the congregation and in the world, but even in the case of one who can shew his parentage and education in a family known to belong to the congregation. Reception into the community may take place through baptism, but afterwards no direct influence is exercised on the newly-admitted member. Neither is there any "confirmation." The instilling of religious impressions devolves upon the families respectively and the congregational body in general. The regular operation of these impressions, or an extraordinary impulse of religious feeling, will impel the

individual to seek the community; which he can at once do, ordinarily as a listener in the house of God by the hire of a seat in church (which hire is the source whence funds for the sustentation of the clergy and the upholding of the building are obtained). He is now "a member of the congregation," but has no further privilege. A great number never pass beyond this loose and merely external union. Any one who desires to belong to the congregation in the stricter sense, however, as "a member of the church," so named in distinction from the "congregation," announces his wish, and lays before the congregation, either in writing or by word of mouth, the circumstances of his life and belief. If the congregation be satisfied that the applicant is a regenerated Christian, he is accepted. The practice of this principle of reception naturally depends upon the several circumstances of the different congregations; and while considerable difficulty would arise in attempting to lay down any settled rule, such a measure would also be in direct variance with the fundamental tenets of the Congregationalists, because the independence of the congregation might thereby be compromised. The "member of the church" is admitted to the Lord's Supper, and takes part in the election of the clergymen, as well as of the elders, who transact the external business, and assist the clergymen. Thus the attempt to oppose the open communion of a parish church has led to the endeavour to separate the invisible from the visible church; and at the same time the barriers which could limit an individual choice, as to the direction in which he might turn for the relief of his religious wants, have been as far as possible thrown down. In reference to the general

union of the congregations with each other, an exchange of mutual support has certainly been recommended in temporal as well as in spiritual matters; nevertheless, not without protest against subordination of any kind. When the Congregationalists in New England had a theocracy, it carried this condition with it: that the self-assembled synods should exercise a kind of legislative power; which, nevertheless, depended for the most part on the prevailing unanimity. Afterwards, and up to the time of religious laxity, the elements of Presbyterianism crept into the New English constitution; at a more recent period, they returned very decidedly to their original principles. How tenaciously these are now adhered to in England is exemplified in the foundation of a more extensive union of the Congregationalist bodies. This has been called into existence by the vehement controversy with the Episcopal church, and is supported by the pervading spirit of association; it is styled "The Congregational Union of England and Wales," and consists of the preponderant majority of the Congregationalist clergy. Affairs of general interest can thereby be vigorously undertaken and carried on, and by the increased facilities of intercourse assistance requested and given. Nevertheless, the very first article of its fundamental rules is as follows:—"The union of the Congregationalist churches and clergy in England and Wales is based on an entire acknowledgment of one individual and inseparable principle; viz., of the scriptural right of every separate church to a perfect independence in the regulation and administration of her own affairs; and the union shall therefore in no case assume legislative authority, or be a tribunal for

appeals." This is directed just as much against a Presbyterian or Methodist, as against an Episcopal church constitution. Any church constitution would, by its institutes and regulations, erect boundaries to the unlimited freedom of the congregations; an effect which, in North America, they strive to avoid, and think they have avoided, and against which, in England, the whole historical progress of manners and opinions presents a certain counterpoise. The appointment of the clergyman belongs clearly and naturally to the congregation.

Once elected, he cannot be dismissed; but, as he depends upon the congregation for his maintenance, he may be compelled to throw up his appointment by the discontinuance of their support. [We will make a few pertinent remarks, but we do not purpose, at this part of our work, to enter on a discussion of the subject of the clergy.] The most explicit dependence of the clergyman, even in his office, is propounded along with the absolute independence of the congregation; in proportion as the minds of the members of the congregation are practically impressed with the voluntary principle, so must the clergyman—at least upon the more strenuously agitated topics—accommodate himself to the predominating views, or resign his appointment; for he cannot withhold himself from even the general feeling of his party, much less from organic church matters. Perhaps the union above mentioned, in which at present the congregations take no part, may lead to a greater independence in the clergy; at the same time such an idea, if it be even entertained by some few, is not in the slightest degree expressed. Were such an attempt made known, it would encounter watchful antagonists in the zealous

champions of the voluntary principle, who, on that very account indeed, have attacked a principle which has become established in the lapse of time, and which, in some cases, has laid the foundation of a considerable independence of the clergy. In certain congregations a fund has been created by donations and legacies, the interest of which has been appointed for the remuneration of the clergyman; besides which, since the time of Queen Anne, a maintenance has been granted to a certain number of dissenting clergymen, from the treasury. In former times both were gladly accepted, without leading to any dispute; at present, however, it is generally protested against, and that not only by the congregations who might with reason be apprehensive of greater independence in their clergymen, but even by the Congregational union. And it is generally asserted, that the existence of the Unitarian congregations, as well in New England as among the English Presbyterians, is prolonged by these donations; and that the satisfying of ecclesiastical wants should devolve on such as feel them: where felt, they would not fail to be provided for; where not, those introduced by others will only be factitious. Establishments for the education of the clergy constitute an exception, for the foundation of which a great desire is exhibited; the assistance also of poor congregations, by more wealthy ones, is not prohibited, but may not be rendered permanent. Further, in the voluntary principle an objection is raised not only against all matters of an historical character, but an anxiety to prevent the adoption of fixed institutions and organic arrangements seems ever present; and a confidence also exists, that at all times the prevailing spirit in the congregation will adopt both spiritual and

temporal courses proper for the occasion. In this principle is contained the truth, that the entering into the Christian state is something entirely new to every one; something which concerns him in a peculiar manner, and as a basis for which the whole sum of all earthly gifts is insufficient. On the other hand, it is alleged, in opposition, in a polemical point of view, that the separation of the believer is not perfected, nor are even those faults obviated by other institutions, absolutely avoided; and, in a practical point of view, that wherever on earth, by the grace of the Holy Spirit, Christianity has left its impress, a means of aggrandizement is offered to the individual, in the formation of a circle to maintain and support him, by working on the religious feeelings of his neighbours. In this statement we have presented English dissent on one side, because it seemed to us advisable to put forward that principle only, by opposition to which in particular we shall attempt to draw our characteristic account of the English church. We will now proceed, confining ourselves to the bare statement of this contrariety of opinion; but we shall be obliged, in proof of our assertions, to anticipate events of which we shall treat more copiously at a future time.

The two distinctive points put forward by the Anglican church, in opposition to the voluntary principle, are, that she is "a state church," and that she constitutes "an organic unity." The history of the progress of Christianity in the German world indicates that the subsisting church, from which the whole motive principle emanated, must have imparted to the form of belief created by her, the character of her unity. Among the Independents, individuals brought together formed

a congregation; but, in the progress of Christianity itself, forms and institutions could not have been moulded and fashioned by any association of individual members, they must have been the gift of missionaries. The organic mutual dependence, as it existed in the various bishoprics and archiepiscopal provinces, all under one supreme head, is still thoroughly retained, in all its ramifications, by the Anglican church, which has only fallen short of attaining the point of highest union. The State power has undoubtedly retained a great proportion of the former privileges of the Pope; but, on further examination, while business of a purely ecclesiastical character is very distinctly divided, there is yet no supreme organ. The Archbishop of Canterbury possesses only the administration of his own province, merely takes precedence (as Metropolitan) of the Archbishop of York, and has no authority whatever over the Irish clergy. The Convocations, besides that for more than a century they have existed only in form, are at best merely provincial; although decrees of the Convocations of Canterbury have sometimes been received by general consent as a settlement of a question.

The provinces are divided into bishoprics, these again into archdeaconries, then into rural deaneries, and lastly into parishes. Every one of these links in the chain is invested with a certain importance, and is ecclesiastically represented. The clergyman is subject to the regulations of ecclesiastical law, and to the bishop's right of visitation; and the congregation has no power, any more than the minister, to come to any conclusions, or do anything at all in the affairs of the church.*

* In altering the accustomed rules for the government of the body.

The organic unity of the Anglican church on that point is very specific, because the formation of congregational constitutions is vested entirely in her. The parish also constitutes a political unity: nor are churchwardens regarded in the light of ecclesiastical organs, their services being merely directed to matters of economy. There is no example of the election of a clergyman by the congregation,* and there is just as little power of a veto on his nomination; and it must appear remarkable, that in spite of the abuse of the right of patronage (of which we shall speak more at length hereafter), a desire for an improved system of mediation and for more extended rights is scarcely evinced. In a variety of instances it is clear that the congregation, feeling itself a living member of the whole church, expects from her a care for its necessities, as well as that she will prevent all disadvantages resulting from particular acts of imprudence. The attitude assumed by the Independents towards their clergymen is foreign to the Church; where the clergy are seldom elected, and little dependent upon their flocks, and the flocks without elders to overlook them. The very dependence of the clergy on their spiritual superiors, is in itself the foundation of their relative independence, not only of their congregation but also of their patrons. The parson is certainly, through the latter, put in possession of his living; but before ordination to his clerical functions is completed, he exercises them only as a member of the Church of England. This doctrine

* Not to any original parochial division, but, in modern times, to parochial sections, and when the church has been built or revived by contributions, instances have occurred. But these cases do not contradict the general fact, because the principle of election is conceded by the bishop, and for the first presentation only.

of the organic unity influences not merely the position of the clergyman, it is extended also to every individual member in the rite of confirmation, which is administered by the bishop only. In this way, whoever has entered into a certain congregation, in like manner becomes, in a special sense, a member of the universal whole; and a particular predilection is evinced to unite all ecclesiastical movement to that which represents the unity of the church.

The doctrine of congregational independence, as opposed to the organic unity of the church, is simple, as the voluntary principle opposed to church and state is complicated. We are here compelled to go farther into particulars, the more so as the connexion of the Anglican church with the state, in its origin and progress, is one of especial magnitude. The struggle pervading the entire history of the church is based, as we have before shewn, not merely on a question, whether there should or should not be an union of the church with the state; but, for a considerable time, another church was regarded as the state church; the then existing relations were attacked from various quarters, and their individualities changed, and this even in essential points. The church regards herself as a state church, and styles herself "The Established Church of England and Ireland," or, at full length, the "United Church of England and Ireland, as by law established." It is, therefore, for us to consider in what sense the title of state church belongs to her. This expression demonstrates generally, that in their association the church and state are concurrent. Now there are two points of view from which this unanimity may be contemplated; but it must be carefully observed

that in neither are the matter of fact relations quite clearly defined, but present themselves as generally united, each retaining peculiar points of difference.

From the first point of view let us look at the membership in the Church, presupposing it a requisite for admissibility to civil rights. Thus we may either unite the conviction of exclusive truth and validity of a given form of faith, with a conviction of our religious necessity and individual participation in a church; or we can say that the state, like an individual, requires a profession of faith for its existence, as it should be not merely religious and christian, but should also belong to a church. In both cases we come to an intimate connexion of church and state, either in the different phases of doctrine emanating from Romanism, or in the various forms which have been shaped since the Reformation in Evangelical countries. The very mode in which the German nations achieved civilization, bespoke that such a state of things would be attempted. It was through the one catholic church, the Western church, at that time in its full vigour, that the moral blessings of intelligence and the model of a state were imparted. One individual state was the result of the intervention of the church; consequently, he only who adopted, or at least acknowledged, her historical, and even now unquestionable, basis, seems to have been an active member in the progressive movements of political life.

We open on quite another view of the relation between church and state, if we turn from the association in the church towards a contemplation of the state. If the state be regarded in itself as a mere ordinance of nature, neither spiritual life nor forms of belief can

be of themselves christian, still less definitive of any church; the existence of a church, if indeed an union of the first kind be pre-supposed, can never become the standard in political matters. On the other hand, if the state be God's ordinance in the world, it is then fit, nay, expressly appointed to be impressed and pervaded by the church. The latter can certainly exercise its real operative power only after a spiritual fashion; but she can direct her activity towards institutions and the body at large, as well as towards individuals, in the belief that, though there may be dissent either from the church or state in their respective forms, still the members of each are enjoined to respect the other. The union of church and state being, therefore, analogous to that between individual and church, it cannot be a matter of indifference to either whether this relation be organized and followed up. If, under such circumstances, an imperfect position in the church has not carried with it an exclusion from municipal privileges, it has generally resulted from such peculiar circumstances, as that two or more confessions of faith, equally valid as political qualifications, have arisen in the state. Let it not, however, be supposed that such a (so to say) factitious, or at least negative view, was called forth by the Reformation. When its very leaders and their successors had not declared in favour of a coalition, it necessarily happened that the ecclesiastical was decidedly separated from the temporal line of action, but that they were not in any way opposed to one another; they however regarded the people as the fit and proper individual and family, and the state as the art and science of and for the church's efficacy. Thus it

cannot be said that the intimate connexion between church and state was loosened by religious and ecclesiastical indifference; it may rather be contended that their free relationship was increased by the principles entertained at the time of the foundation of these churches and of the establishment of the newer states themselves.

The English Reformation had made such a commencement, as at once declared its continuance of the connexion of the Middle Ages between church and state. The state not only declared that all adherents to the abolished ancient church should be deprived of their political rights, and subjected to severe punishment; but, in conformity with the solemn decrees of the church, all other ecclesiastical forms than hers were regarded as unlawful. The contention arising from the church's persistance in this prohibition, occupies the major part of the history of the ecclesiastical movements in England. It was for a long time acted upon absolutely; but by the strict uniformity required, so extensive an abnegation was raised up, that it was entirely subverted in the revolution of 1640; it was, however, closely identified with English habits of mind, and on the Restoration it was re-established in its full and original extent. For some time the indifference of the age saw in it only something external, and therefore let it continue, until a powerful and gradually increasing opposition, by their struggles, succeeded in effecting its abolition about fifteen years ago. But we may here observe, that this abolition cannot be regarded as thoroughly completed. A great number of the clergy and statesmen regard the Establishment in her original light, and even labour for a renewal of

her ancient position; whence it may fairly be concluded that the friends of the abolition have not increased in number. The first personage in the state, the Lord Chancellor of England, the Lord Lieutenant of Ireland, the Fellows of three universities, Oxford, Cambridge, and Dublin, must still belong to the Church of England. Gladstone, W. L., offers twenty points in which an unity of the church and state is manifested; but the majority only go to prove a general connexion; such as the celebration of divine worship at the opening of parliament, or the oath to be taken by Catholic members, that they will do nothing prejudicial to the Anglican church, or the authority of the ecclesiastical tribunals. If, however, this opinion has declined and is fast disappearing, another still remains, which, in all the varied relations and doctrines of the English church, is so loudly proclaimed, that the existence of the church may well be said to be bound up in it. The church, as the national church, looks upon all members of the state as members of herself, and in the rising generation sees her future communicants, so that she holds herself bound to extend her care and attention to all. Extensive ecclesiastical associations co-exist with her, which are labouring in the same vocation, for the benefit of an important part of the nation. This activity cannot be unknown to the Church of England, any more than the certainty that the Dissenters cannot fail to advance by reason of the views now prevailing, and their declared attachment to their own institutions; but, cognizant as she must be of much of what is done, she none the less declares her desire, and still exerts all her endeavours, to be the church of the country at large. She derives her being,

also, not from a voluntary combination of individuals; but she has a consistent stability, which exists, on the one hand, by the positive participation of the present, but on the other, also, is for the future attraction of individuals. She assumes to herself a certain degree of independence of the state and the political institutions; but she has entered into a bond whereby she hopes to pervade the institutions of the state when she requires the support, which the latter feels bound in its own interests to accord to her; although, in some respects or other, mutual dependence may be the result of such a bond. To enter at length upon the nature of the opposition, set up against the voluntary principle, would anticipate our future intentions, and induce repetition; we will accordingly in but few words touch upon those points in which this opposition displays itself. It is, in reference to the relation of the individual, most decided in the "confirmation," a rite which is not practised by any sect of Protestant Dissenters. By this ceremony it is clearly declared, on one side, that the individual is not justified in separating the visible from the invisible church, and on the other, that the Church holds herself called to the religious care of the rising generation. We shall hereafter discuss the separation from the German evangelical confirmation. The opposition to the voluntary principle declares itself more decidedly, when in the inquiry into the state of the religious wants of any given place, the existence of dissenting congregations is not taken into account, but, wherever possible, churches are built and clergymen appointed, in such a proportion that the necessities of all the inhabitants may be satisfied. Further, in remedying this want, not

only are the sufferers themselves, or the members of the church—whether silent, or specifically professing to be such—called upon, but she applies to the state for assistance. This is proved by the fact of parliament having granted, from 1801 to 1840, for different purposes, to the Episcopal church, upwards of 5,000,000*l.* sterling out of the treasury. The upholding and repairs of the church are imposed upon the parishioners at large without any consideration of spiritual differences, which again brings forward the already-mentioned want of independent action in the congregation for consideration. The arrangement of the church is a local matter, to be changed only by ecclesiastical decrees. Although the church in purely ecclesiastical affairs, as well as in her organization, maintains that she depends solely on herself; she displays at the same time, in reference to her highest organs, a relative dependence on the state: such, for instance, as that the bishops are named by the crown, that the convocations are assembled *pro formâ*, and that the whole church has one organ only in the imperial parliament. Dissenting principles are of course in no positive relations with the state.

We may now unite those distinctive points which in the Church of England assume a prominent position in her doctrinal opposition to English dissent, as follows: the church exists as an organic unity, in which the self-importance of the congregation has decreased; in virtue of a relative dependence, she maintains an intimate relation with the state; and she receives her members by confirmation.

It is now our intention to try and define these distinctive points more closely, at the same time contrasting the Church of England with the churches of the German Reformation.

It may appear somewhat hazardous to draw this comparison. Firstly, some difference exists between the members of the Church of England; some being clearly and decidedly opposed to the German Reformation, others being equally disposed to support the German churches both in their form and essentials. Next, the symbol of the church, the Thirty-nine Articles, contains nothing at variance with the doctrine of the German reformation; indeed, the starting point of both is coincident, and their opposition to Rome is identical, as the uniformity of the Thirty-nine Articles with the German symbols proves. It may also be borne in mind that the legalized form of worship embodies nothing contradictory to the doctrine, and further, that the major part of that which has been the subject of animadversion, and has had a Romish origin assigned to it, was also to be met with in the old Lutheran liturgies. On the other hand, a comprehensive treatment of the churches of the German reformation is a matter requiring some consideration, especially as the Anglican doctrinal type has attached itself to the Reformed church, and the difference between the latter and the Lutheran church proceeded from fundamental views on various matters; of all which those who in the most entire conviction defend the unity of the Evangelical church commonweal, are conscious. Without reference, however, to the actual fact of an union of the churches of the German reformation, let us for once bring them together so as to contrast them with the Church of England in an investigation into the circumstances in which the two Reformations differed, both as to their origin, political relations, and the characters of the respective people.

It will be incumbent on us to say something upon a doctrine well supported in the Church of England, while with the Dissenters it has altogether retrograded, viz., "*continuity*." When, however, we come to point out what has driven this doctrine so much into the background in Germany, we shall then touch upon a matter in which a decided affinity subsists between the Church of England and the Dissenters, viz., her "deficiency of universality." Critical as the attempt may be to give a succinct definition of the German reformation, still we cannot allow ourselves to enter at length upon it, as it only bears remotely upon the subject at present under treatment. We limit ourselves, consequently, to putting forward such movements as contained the controversial propositions against the English church, allowing ourselves only to point out that which we deem to be the historical confirmation of the assertions we shall advance.

In any particular delineation of the churches of the German reformation, it will be carefully borne in mind that by their exclusive decision upon doctrine they imparted to themselves a character: the predominance of their decision, and that not merely among the scientific circles, will not be controverted; but a clearer definition is required for a decided comprehension of the churches and of their leading appearances. The same assertion, so generally made, might be advanced of the Eastern church, particularly in reference to the period following the Council of Nice.

The German reformation was based upon, and occasioned by the doctrine, "that the previous publication maintained in word and deed a decided antithesis to the revelation in Christ, and was insufficient

for the necessities of men's souls." The deficiency of means to allay the spiritual cravings of sinful nature, increased the warmth and eagerness of the desire for reform. The reformation, as a progressive movement of the Western church, flourished in her knowledge of mankind, and in her living and true intelligence protested against the pelagianism of the Romish church; she brought back the doctrine, with the authority of Augustine, that neither by works external nor works internal, by works of its own or works of strangers, can the heart be relieved in its necessities. There is, therefore, in the whole creation no intermediate assistance for the individual towards his admittance to his proper condition—clerical assistance included—but in Christ only is his justification. For every one to act upon this in his own proper person, if taken only in a limited sense, would tend, if not to the voluntary principle, yet to impose a burthen upon individual conversion, and to hold every thing else, contrasted with Christianity, as at least indifferent. But the conviction that the individual is as much in want of, as he is fit for, salvation, was accompanied by the doctrine, "that all communities, and that mankind at large, possess this fitness, and are subject to an equal want." The Reformation saw the craft of man in the undermining and disrespect of God's ordinances, by the alleged intention to ask for and assure individual salvation; the struggle to attain and to become impressed with God's natural ordinances, imparted to her a character of "universality."

The only means of meeting these anti-pelagianisms were to be found in those portions of the revelation, doctrine and the means of grace. It was obvious that

the church on earth could not distinguish the difference between converted and unconverted. Attempts were made towards a revival of the former church, as in the case of other human institutions; but those German antagonists by whom that principle had been adopted, rapidly organized so warm an opposition to pelagianism that an union with the former Catholic church was out of all character, and that party in whom the principle had not gained this point, separated. When the church saw herself the adopted church in the independent principalities, the whole weight of her continuance rested entirely on spiritual union and obedience; while at the same time she strove hard to appropriate the whole accumulation of gifts and declarations in the time of and since Christ. Impelled by fundamental necessities, she had no discretion in resigning the constitution of the church and ecclesiastical guidance, as she avowed that it would be vain to expect any change in her. Although the tenet of congregational independence was not responded to, the *art* of thoroughly and entirely organizing the church was not esteemed, and no value was attached to the form of the constitution. It is worthy of remark, that this latter consideration has never been any particular cause of controversy between Lutherans and Reformers, while in Great Britain almost the whole gist of the struggle lay in the general Calvinistic doctrinal type. In her worship, the Lutheran church tolerated the retention of usages which the superstitious practices and impressions of the Roman church, all rejected by her, had adopted; but the depth and sincerity, with which the congregation had waged the war against Pelagianism, had so completely annihilated all danger

of an idolatrous reverence for images, etc., that it was never afterwards the subject of apprehension. She was not, however, so indifferent on the subject of the liturgical part of divine worship, belonging as it did to the inheritance to which she had laid claim; but she adopted no particular legal form, but permitted diversity, so long as every thing was in conformity with the fundamental doctrines. The points generally urged were regarded by her as indifferent matters; not that she was in the slightest degree opposed to an external union of the general Christian church, to organization, or to liturgy, but form in every shape was made subordinate to more important considerations, and she has believed herself obliged to grant it for her preservation. And these higher considerations are the publishing of the Word, and the dispensing of the means of grace. Hence she saw that the clergy were the instruments as to an appointed work, in the tuition and the necessary regeneration of indivduals and congregations; this is incidental to the relations of the pastors and the congregation, and is the means by which the rising generation is prepared and fitted for the dissemination of the forgiveness of sins. Thence the strong confidence in the power of God's Word for the working out and attaining of that position in which Christ belongs to the regenerated; thence the predominance of the sermon in divine service.

Upon what we have already said, turned also the manner in which the controversy was conducted on the doctrine of the Lord's Supper; for, notwithstanding a dispute, lasting three centuries, between the Lutherans and Reformers, the adherence to the practice of extraordinary participation in the sacrament is generally at

variance with the English Church. The Reformers found in the people a taste for profane songs and music; they were conscious that singing, in a manner, belonged to Germany; and apprehensive of no danger, they proceeded to act upon this opinion, and with merely profane accompaniments constructed a sacred harmony. In so doing, however, they so accommodated themselves to the necessities both of the individuals and the community, that songs were used, as though the hymn of the congregation had been raised not only as arms against the enemy of faith, but as comfort in time of trouble. The church, incapable of confronting the enemy in any particular work, or in any particular shape, resolved upon the greatest possible stretches of outward appearances. The activity of freedom of mind amongst the Reformers must have operated on the teachers in the church in conjunction with the German desire to learn, in order to understand that all points of theology were sought after and handled; this very knowledge, when she was first advancing, settling, and assuring herself, notwithstanding the elements retained by her elasticity, has certainly split on the very main point of her existence. In proof of what we have said, let us turn to some of the progressive movements in the church. The progress of teaching tended to strict orthodoxy; wherein the creed in a measure adopted a new mediation with Christ, like the church in the Romish sense, when the connexion of the thing taught with the requirements of individuals and congregations was not preserved. It was against such a neglect and departure from the principles of the German reformation that the Pietists and Hernnhutters directed their efforts. Meanwhile these opinions did not lead to a dissent, or

to a separation, as in England; the difference shewed itself in the subjectivity conquering, and the contest receded into the strong anti-pelagianism of the universal character, and into the endeavour to adopt and carry through all God's ordinances. These appearances, therefore, could not affect the church as a whole, but only operated on the individuals influenced. The times of stricter religious interests were at hand; the truths of salvation, torn from their dependent condition, were altogether incomprehensible; the indifference to form and ceremony allowed an almost perfect uprooting of the institutions; then succeeded an irruption of human lore; the alteration in the text of the songs; and the dismissal of those doctrines, in which the occasion and basis of the German reformation was put forward.

A reaction took place, however, in this century, through the necessities of sinful souls; and firstly, in doctrine. The Evangelical church of Germany displays a greater interest than before in her constitution; but the abandonment of all forms has induced so great a confusion in the minds of the members of the church, that all their endeavours have not yet pointed out the road to such a construction as may unravel the present entanglement, and enable people to make up their minds as to the forms which the church requires. Will the German church however continue faithful to her peculiarity, she must preserve such a belief in the Holy Ghost as to live at all times in confidence that she is, by the power of the Word and the assistance of grace, commissioned to put the whole in order, just as well as to lead the individual to forgiveness of his sins, and to a new life.

Any one who seeks to contrast the Anglican with

the German church, must not confine himself to a comparison of the respective reformations, and of the manner of their progress. The inducement to the one in Henry VIII. was, if not of a corporeal nature, unquestionably quite external; but it cannot be for a moment maintained, that those parties who called for and forwarded church-reform in England, merely accommodated themselves to the wishes of the monarch. That they laboured with whole hearts, is evinced by the zeal and diligence in their reforming exertions under Edward VI., and prominently so by the martyrdoms in the reign of Queen Mary the Catholic. The objects of the leaders of the reforming movements were spiritual benefits, and the imparting to their fellow-creatures and brother members that knowledge which leads from death to life. If perchance there were many among the laity, who, in their adhesion to the new faith, were influenced by temporal considerations, there was also a portion of the people eager enough for participation in the spiritual benefits, without which a conversion so deeply felt, and so stedfast during the various changes of those days, could not have been possible. But although the main point of the German reformation, "justification by faith," was adopted, its adoption was not accompanied by a determination to set all dangers at nought, and to fight the battle for the benefit to be derived from it. They rather inclined to put forward a forcible protestation against the Pelagianism of Rome, "with the doctrine of the continuity." Although the church saw herself compelled to give up her connexion with the Western church, she was still desirous of preserving the external historical connexion, and in this abandonment saw that her power over her

own members was seriously endangered. This doctrine was rather less distinct at the commencement of the Reformation, but it lies at the bottom of those movements which occurred in the reign of Edward VI. At a later period it was reduced to a theory, and reached its highest point in the idea of the "Apostolical succession." This dogma has not been attended with uniform results; for, while some consider all means of grace as of no avail, which are not imparted by a clergyman ordained by a bishop of the unbroken succession, others hold, that it is merely better and more adviseable to belong to such a succession. It declares, however, the importance attached to connexion with the visible church, and the apprehension lest by any interruption of it the progressive efficacy of the Holy Spirit should be injured. We will advance one fact only to illustrate and substantiate our assertions. The Liturgy was purged of every thing which could bear the semblance of contradiction to the new faith; but the Liturgy, thus purified, was settled in the intention that no further alteration of any kind should be made in it. This decision is not to be looked on as particularly proceeding from the leaders of the church, or from the clergy; on the contrary, we shall have occasion to shew the tried attachment of the laity to the Liturgy in the first revolution. Opposed to the Liturgical elements of Divine worship, preaching retrograded.* In lieu of hymns, psalms were sung at first; and it is only about a century back that the former reappeared, but not as emanating from the feeling of the congregation; so little

* We may here mention, that necessary as preaching is considered to be in the Evangelical church, it may nevertheless excite apprehension of a preponderance of individual opinions, and of the destruction of the continuity of the church.

indeed was it a property of the Anglican church, that the principal impulse proceeded from the congregationalist Watts, and more particularly from the Methodists; among which latter, by the way, the German influence, through the Hernhutters, cannot be mistaken. Confirmation, as appertaining only to a bishop, does not so much occupy an intermediate position in the relation of the individual to the pastor and minister, as it is the form for uniting the whole church through those organs which are the bonds of her continuity. By this arrangement a greater independence is retained in the constitution of the church by the bishop as regards the state; and in a great measure its influence and interference in ecclesiastical matters are prevented; besides, every care has been taken to maintain such a balance that but little danger of interruption can be anticipated either from the body politic or from the constituted congregational relations. Then, in a country like England, congregations without any individual representation exist, in consequence of the non-election of their own clergymen. Important as the influence exercised by the state in ecclesiastical institutions was and is, the church has nevertheless retained an absolute independence in her own department. If she must be contented with nomination and election for church service and church guidance, she can still maintain her ordination and consecration, by which the individual, taken from the condition of the laity, becomes a member of the clergy; and as such, is subordinated in all clerical matters to his clerical superiors only. The bishop regulates ordination, to which he cannot be in any way compelled, and without which no clerical appointment can be obtained, and exercises his right of visitation,

without any supervision on the part of the state. The truth of what has been said in reference to the Liturgy now appears, namely, that it is entirely the laity who heartily and decidedly join this constitution. That the form of the constitution should be deemed essential, is the case in the Church, and the more so, since even the Dissenters, and especially Presbyterians, adhere strictly to their own institutions. Little as the Anglican church can tolerate the extension of dissent within her bosom, she has, however, with the considerable accession of influence derived from that source, and also through her many points common to her with the other sectarian parties, been enabled to sustain her objection to the churches of Germany, on the score of "universality." In consequence of the exertions of the Puritans the Sabbath has been, for two hundred years, kept with great solemnity. The Church, perceiving that the feelings of the people were enlisted in the matter, adapted her views to theirs, so that the *first* day of the week, as consecrated to God, is comparatively set apart from the others. The antagonism of the Puritans to particular usages, which even extended to the use of a ring in the marriage ceremony, has led to no result; but the English Protestants hold it to be shameful, even idolatrous, to have an image in the church, or a crucifix or candles on the altar, which is intended only as a communion-table.* Their anxiety upon this head, however, has been manifested no further than, in their thinking, that with the power of the *word* against abuses, they ought not to fear this. As among the Dissenters, the Lord's Supper has never become the subject of warm dispute in the English church; among

* They have hitherto done so, A.D. 1843.

all parties the views of Zuinglius* upon the Eucharist have been extensively adopted, and even where there was a decided adherence to Calvinistic orthodoxy: certainly a most striking instance of that overpowering exercise of judgment to which every thing succumbed. In all cases immediate applicability is a primary consideration; and accordingly in theology they only discuss matters appertaining to polemics and apologetics, and especially any thing that bears on differences of opinion now existing: indeed, but little interest is taken in a description of any established system.

We have now only to indicate that particular symbol which, in our contrast of the Establishment and the Voluntary Principle, has been eliminated, viz. that as a state church, while asserting the doctrine of her continuity, this church possesses no universality which is properly incidental to the German church.

It is now our duty to consider the talent for organization and practical activity in the English church. To which we shall also add a new subject, the position in which the English people stand to their political institutions.

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A church, which, as a state church, is essentially restricted to the limits of a nation, in her progress receives a great impulse from the history and character of the people and their institutions. The predominant theory of continuity, in her adhesion to historical matters, certainly warded off the introduction of alterations in the laws and regulations of the church, but, the activity of those who labour in and for the church

* The Swiss reformer.

is clearly allied to a similar habit in the nation of which they form a portion. We are therefore obliged to say something upon the character of the English and their relations to their institutions, to which we may add a few words on those movements from which a decided character has been formed.

At the close of the Middle Ages, England was reviving from the consequences of a civil war, by which the nation had been distracted for nearly half a century, and which had led to the loss of her possessions beyond the seas, thereby impairing her continental influence. About the same time Spain acquired the greatest colonial territory which the world had ever known; England also contained individuals impressed with the spirit that swayed the whole of western Europe, and pointed the way to the new world. But religious quarrels just commencing limited her observation to affairs nearer home. It may be imputed to the Puritanic movement that it demanded a certain one-sidedness in spiritual, mental, scientific, and artistic comprehension, in the contemplation of life, to the exclusion of other individual and national phenomena; at the same time it cannot be denied that from the Puritans proceeded that seriousness of manners which was equally opposed to Pelagian morality and to worldly disorderliness, and which has imparted itself to the opponents of the Puritanical movements as well as to their supporters. But during this strife of ecclesiastics, and in the reign of Elizabeth (the most important personage since Henry V.), trade and commerce increased to such a degree, that the foundation of the mighty system of colonization was laid. Since that epoch, this system, to which even the civil war

lent its assistance, has been firmly established; and, indeed, they had not in this, as in the Spanish colonization, to deal with a physically and mentally enervated people; but in the one case there was a gifted though rude native vigour, in the other the cultivation of centuries, possibly of ages, and a civilization, also, which had already been commenced by some other European nation.

In most instances the expected forms of these colonies are still quite undetermined, those most decided having been separated from the mother country; but even from that portion of colonization which is withdrawn from their dominion, the English people have reaped many fruits, and which would be the case even if they were regarded as being only one, viz. the exercise and perfection of their talent for organization. This has been exemplified in the progress of the ordination and institutions of the mother country; and that not merely in reference to ordinary occupations of life, where the end to be attained is always kept in view, and energetically followed up. Thence, either by general deliberation or associated activity, every thing is dismissed, which although incidental to the project would yet delay its completion. Consequently a recurrence to questions upon principles is as much as possible avoided; and while any alteration of lawful relations is eschewed, very important privileges are frequently abandoned, provisionally and in confidence. The justice of this opinion on organization is demonstrated not only in those who are immediately active in the establishment of institutions, but also in the feeling with which these are constituted. They look to the practical result, if the reality and essence be good; and, any incidental

blemishes, or forms attached to it, which have lost their connexion, are overlooked; they are contented that by and by it will be changed, without its coming to any question on the main principle. This feeling, united with a national seriousness of manners, appears very forcibly in the deep-rootedness of institutions which to all appearance, and in ordinary circumstances, are esteemed the most unstable—the daily press makes known every thing likely to interest any party; able hands would be quickly set to work against any thing threatening danger to the institution, and there is no public personage who would not be held up as an object for supreme disgust. With the greatest tranquillity the Englishman inquires into the justification of the most skilful transgressor; does this fail, not the slightest sensation is created. While there have been cases in which a single apt reply has for a long time put a member of parliament entirely to silence; no Englishman who knows himself in the right, is ever beaten by the pointedness, keenness, bitterness, or argumentation, of the attacks made on him. Hence the well-known confidence in the representatives of public order declared in the respect shewn for them. With this is connected the stability of the existing ordination of difference in rank. All this one is reminded of even in domestic life, as well as in the social circle. Every society has its president; and as in point of form the society is fully represented in his person, when any one addresses himself to the whole body, he speaks only to him. Although to him is confided the care of regulating and deciding in all contingencies which arise, he cannot on any account make any change in the forms handed down to him, except where precedent

permits it. The extension of this feeling to, and its influence on the political and social relations, exceeds the limits of this work; its application to ecclesiastical affairs will appear subsequently. We only intend here to shew what is peculiarly incidental to the subject of this chapter; how the institutes of the church, during the epoch of *indifference*, and even of a difference of creed, preserved their integrity; how religious associations retained so great practical power; and how the individual has not been diverted from his love and attachment by numerous abuses.

This would be the place in which to consider more clearly that peculiar trait of the English character, viz. the annoyance experienced by an Englishman at being placed among peculiarities foreign to him; yet this is only the result of the prevailing organization-talent, or rather the fault natural to those endowed with it.

The defect is overcome when it is announced that a little application to their misunderstanding of foreign peculiarities would act as a check to the whole. This extends itself to colonization, particularly in more recent times. But then it is only leaving foreign peculiarities to themselves, not abusing or attacking them. In the course of the following description we shall be obliged to return to this point.

The influence on the condition of the Church, attributed to the national character of the English, may be seen in the following words, from an extensively read work in England, "Maurice's Kingdom of Christ," Second edit., vol. ii. p. 521.

"Elsewhere the defenders of a system perhaps raise only a school. In England, they must, as we are by our constitution political not systematical, raise a sect.

As soon as we have adopted a particular theory, we begin to organize. We have our flags and our mottoes, our leaders and so forth. All noble feelings of sympathy and courage, of readiness to help a friend, of repugnance to leave him if he has committed any unpopular act, bind us to one or other maxim, which is advanced by our leaders and allies, even if it is not spoken in our spirit; we enlist feelings belonging to men of trade and soldiers, in defence of assertions which are advanced in the dryest logic of the schools. Hence much unavoidable personality in our most solemn discussions. A noble symptom of what we should be! the consequence being misery when we strive to make ourselves something else."

After the comparisons already instituted, we must regard the Anglican church as a state church, which as a church of reformation acts on the people with a predominating doctrine of her continuity, and whose overwhelming activity is an organized one.

## CHAPTER II.

Of the Clergy and the Ecclesiastical Constitution.—The Clergy composed from all ranks; religious family-life; attendance at the Universities.—Application for Ordination.—Examination.—Ordination of Deacons and Priests, and duties of Deacons.—Rights of Patrons.—Corporations.—Rights of private Patrons.—Evils of the system.—The Incumbent, Rector, Vicar, Perpetual Curate, Stipendiary Curates.—Chapels of Ease.—Chaplains.—Average Income.—The Archiepiscopal Provinces and Convocations.—Bishoprics.—Creation, Consecration.—Installation of the Bishop.—Powers of the Archbishops and Bishops.—Dean and Chapter.—Archdeaconries.—Rural Deaneries.—Ecclesiastical Tribunals.—Relation of the State to the Rules of the Church.—Rank and Title.

Were an attempt made to speak of the whole body of the clergy and the constitution of the church, in a brief yet comprehensive manner, the matter would very simply resolve itself into two parts: one, on which devolves the service of the church; the other, to which is entrusted its government. In the spirit of this division the weekly prayer in the Liturgy is couched for "our bishops and curates." We will therefore take leave to present a few remarks on the formation and preparation of the English clergy, their ordination, their presentation, or election, and their relation to their congregations. We will then give the ecclesiastical divisions of the country; and make our observations on the various positions taken by the followers of the church towards her.

The individuals composing the English clergy are taken from every rank in the community, and it is by no means rare to find among them members of the families of peers of the realm. (In this the Protestant Episcopal church differs essentially from the Roman Catholic, whose clergy in Ireland almost all belong to the lower conditions of life.) By such an arrangement not only is a more elevated social position assigned to the clergy, but they have also the advantage of not being strangers to any condition of life; are conversant with the multifarious necessities of each sphere; and have at their command the ways and means by which they may best promote their proper influence. Consequently, and by common consent, the clergy of themselves constitute a distinct rank in society. In the present day the clergy principally proceed from those families in whom religious interests hold a high place, which may be ascribed to the agitative impulses of the last fifty years. Religious sympathies are thereby generally directed towards the peculiarities of the church, and at the same time the co-operation of religious domestic life is secured. In these families the regular family devotion leads to a thorough knowledge of the Holy Scriptures. Thus that genius of organizing activity imparted by English life and education early indicates to the individual destined for clerical office the duties which, as a minister, it will be one day his part to discharge. Attendance at one of the universities, Oxford, Cambridge, or Dublin, is not absolutely indispensable: formerly, many individuals were received into the body of the clergy without academical education; at present, however, in most dioceses, persons deficient in that respect are not

admitted to ordination; in others only in some extraordinary capacity,—missionaries for example: many exceptions also occur in the dioceses of North and South Wales.* The studies enjoined in the three learned universities are principally of a classical or general character. Theology is very little attended to, as may be supposed from there being no difference in the faculties, and, generally speaking, there is no private preparation by theological studies. These generally make a sort of completion of the academical course, and fill up the time between application for theological examination and the examination itself.†

Theological examination is combined with ordination. This latter is of two kinds: that of a deacon, and that of a priest. A "title to orders" is requisite, if not for application, at all events for ordination: by the canonical laws, a bishop who ordains any one without title is disqualified from admitting him to any actual appointment. He may, however, fill the place of curate, or do duty for a congregation. Notice must generally be given six months before ordination, although there is no general regulation on the subject, each bishop being at liberty to make rules for his own diocese. In his notice the candidate states his age (a deacon must be twenty-three), the college to which he has belonged at the university, his academic degree, and the place of its acquisition; and also the names of

* Students of St. Bees, of Lampeter, and of Cowbridge Schools, are occasionally ordained to the small benefices in Wales.

† The dissenting clergymen are educated in seminaries, in which there are two or sometimes three masters. The course is triple; each of several years. In the last course theology forms the principal business, the studies being mostly in practical and polemical theology.

three or more clergymen or other persons of respectability to whom he is well known, in order that the bishop may make further inquiries if he deem it requisite. This done, the bishop then requests the favour of a visit, in order to make his acquaintance. On this occasion the candidate is questioned, either by the bishop or his associated examiners (generally his archdeacon), as to the books which he has principally used: works on English theology, polemic or apologetic, are then introduced; of course, from these two points conversation diverges to ecclesiastical history, which is mostly that only of Great Britain. One month before ordination it is publicly announced during service in the church of the parish where the candidate resides, that he is making application to be ordained, and that whoever knows any cause, or just impediment, why he should not be admitted to holy orders is called upon to declare it, and forthwith to communicate it to the bishop. A certificate that this has been done, and a testimonial, from the clergymen referred to by the candidate in his notice as to his course of life and education, is added to the certificate of his age and attendance at the university. A few days before ordination the examination takes place, under the immediate supervision of the bishop, who is on the occasion supported by an archdeacon of his diocese, by the deans, the canons of his chapter, and his chaplains. The distinctive doctrines of the Anglican church particularly, as opposed to the various sects in England, constitute (apart from that which is practical) the leading feature of the examination. Immediately before ordination, which always takes place on a Sunday, generally twice a year in each diocese, sub-

scription of the Thirty-nine Articles, and of the three articles of the thirty-sixth Canon is required, in which the king (queen) is acknowledged the one universal head in England of things spiritual and temporal, and by which also the Common Prayer-book and Thirty-nine Articles are declared in unison with each other. Then succeeds the express declaration of conformity to the Liturgy of the Church of England, and the taking of the four oaths: first, allegiance to the king (queen); second, forswearing papal excommunication, and declaring that no foreign prince, prelate, or otherwise, has any authority in England; third, of canonical obedience to the bishop in all legal and honourable matters; and lastly, the declaration against simony. This is followed by ordination according to the prescribed ritual.* After service and the sermon the archdeacon leads the individuals to be ordained before the bishop, and informs him that he has found them qualified for the office. The bishop asks the congregation whether any one has anything to urge against the admission of such a candidate; then the Litany, and also the Liturgy preparatory to the Communion are read: the bishop offers a prayer, and reads as an epistle, either 1 Timothy iii. 8—12, or the Acts of the Apostles vi. 2—8. Then comes the oath of supremacy; after which the bishop inquires whether the candidate believes himself inwardly, truly, and specially fit to be called to the

* The form of ordination was settled by Act of Parliament, in the reign of Edward VI., together with the Common Prayer-book; but both, as is well known, were set aside under Mary. The Common Prayer-book was restored with the Reformation by Elizabeth, but the Book of Ordination was not explicitly mentioned; this omission was, however, rectified, and it was expressly declared a part of the Common Prayer-book, although it is not to be found in all the editions.

office; whether he sincerely believes in the canonical books of the Old and New Testament, and will read them diligently to the congregation; the bishop then declares it to be the duty of the deacon to support the priest in the administration of the sacrament, to read the Holy Scriptures and the homilies in the church; to examine youth in their catechism; in the absence of the priest to baptize children, and with the permission of the bishop, to preach; and, lastly, to take care for the poor and sick of the congregation. After the candidate has made his vow with God's help this to do, and to live by Christ's example, and in obedience to the canonical rules, the bishop lays his hand on him and says, "Take thou authority to administer the duty of a deacon confided to thee in God's church, in the name of the Father, the Son, and the Holy Ghost. Amen." Then he hands him a New Testament, with the words, "Take full power to read the Evangelist in God's church, and to preach the same, if thou hast received the bishop's license." Then follow, as a gospel, Luke xii. 35—38, a full communion service, and a special prayer. Such an ordination to deacon's orders is generally united with the ordination of others to the priesthood. The deacon must at least wait a year before he is admitted to a second ordination. In this second, every thing as above, not superfluous, is repeated, and a second examination takes place. The ceremony is the same. But other prayers and lessons are read (the epistle, Eph. iv. 7—13; gospel, Matt. ix. 36—38, or John x. 1—16), and the Veni Creator Spiritus is sung or said. The questions of the bishop have stricter reference to the declaring of the Word, and administration of the sacrament, to any foreign power and

erring doctrines, to reminding and warning of the congregation; after which questions the whole assembly is summoned to silent prayer, which is succeeded by a prayer from the bishop, who, with some of the priests present, again imposes his hand on those to be ordained, and says, "Receive the Holy Ghost to the duty and labour of a priest in God's church, which is now confided to thee by imposition of hands. To whom thou remittest sins, to them are they remitted; and to whom thou retainest the sins, to them are they retained. Be thou a true dispenser of God's Word and of his Holy Sacrament. In the name of the Father, the Son, and the Holy Ghost. Amen." Then the bishop presents him a Bible, with these words, "Take thou authority to preach the Word of God, and to impart the whole sacrament in the congregation to which you are ordained." Then succeeds the general communion. The only distinction between the privileges of a priest and those of a deacon consists in the fact that the former alone is empowered to pronounce the blessing, and to consecrate the elements at the Lord's Supper; all the other clerical functions appertaining equally to the latter. It is at the same time manifest that when the church established this double ordination she intended something more; a belief strengthened by the difference of the formulæ. The deacon should call on the congregation for the support of those needing assistance; but the care of the poor in England has not for a long time been a matter of free will at all; the distribution of alms is not now in the hands of the church. This was not formerly, as in our day, entrusted to a central administration, but was the business of the congregation, in which respect

they were, however, regarded in a political capacity. An idea was once entertained of instituting a wider distinction between the two orders, so that the deacons might hold a medial position between the laity and the clergy; they were not to be entrusted with such immediately ecclesiastical affairs, and were to assume somewhat of the character of the elders of the Presbyterian congregations. It may be fairly alleged that the intention of creating such a distinction has, however, totally disappeared; any endeavour to carry such a plan into execution in the present day would be esteemed a perfect innovation. Ordination is performed by the bishop, from whom, also, the party ordained receives his appointment; nevertheless, letters dimissory may also be granted by another bishop. The power of refusal is infallibly vested in the bishop; and when the ecclesiastical injunctions to which he is subject are insufficient, no means exist to compel him to ordain. This right of veto in the bishop always presents a counterpoise to the patron's right of appointment.

As our readers have seen, the congregations have nothing at all to do with the ordination of the clergy, and they have just as little influence in the choice of a clergyman. Very rarely (only in fifty-three instances) is the right of appointment vested in the municipal authorities; but even in these cases the reader must not conclude that they act as representatives of the congregation, although a direct and immediate connexion may exist between the two bodies. The patrons are generally corporations, or private persons. In the former are included not only positive corporations, such as the ecclesiastical chapter, universities, etc., legally termed

"corporations aggregate;" but also the holders of certain offices, who through these are endowed with the privileges of patrons, styled "corporations sole," or individuals representing a corporation. In recent times and in particular cases, a special corporation has been created for the exercise of the right of patronage: these trustees are either such in virtue of some appointment they hold, or are a number of gentlemen deputed for the purpose, who, upon the secession of any member, are at liberty to fill up his place. The well known Professor Simeon of Oxford, has in this manner frequently had the patronage of private persons deputed to him, and has also made the last-mentioned arrangement.* In all the cases adduced, the right of selection is possessed and exercised as in Germany. It is quite different with private patronage. While in Germany this is incidental to the freehold, in England it is purely personal property. As such, it is devisable, and may be disposed of as individual property; instances have even happened of its being put up at public auction for sale to the highest bidder. And, in the English newspapers, advertisements may frequently be seen as follows:—"Mr. W. W. S—— has been instructed to offer to public auction next June (unless previously disposed of by private contract), the advowson and next presentation to the parish of R——,

* According to a report made to the House of Commons in the year 1831, the number of presentations were: in the crown, the care of 952 congregations; the archbishops and bishops, 1248; the deans and chapters, or ecclesiastical corporations aggregate, 787; dignitaries and other corporations sole, 4851; universities, colleges, hospitals (not ecclesiastical), 721; individuals, 5096; municipal corporations, 53; the report is imperfect as regards about 264; but cases are given here, where there are concurrent rights; the whole number of parishes not exceeding 11,000.

situated in the finest part of the county of Suffolk; a most commodious glebe house, with good garden, capital stable, coach-houses, cow-sheds, and out-houses belong to the living; besides thirty-seven acres of glebe land, and the great and small tithes of the parish, which cover a space of nearly 2700 acres, compounded for at 770*l.* a year. The meadow land of the parish is subject to a modus in lieu of tithes. The present incumbent is in his seventy-fourth year. In order to save time and unnecessary trouble, Mr. S—— takes leave to say that he is empowered to dispose of the same at once for the very inadequate sum of 5500*l.* The living can be inspected and particulars given, etc. etc." Or, perhaps another, "To be sold, the next presentation to a living in the county of Essex, with an admirable parsonage, and glebe land. The population of the parish under 300. The composition has been settled at 375*l.*, and the present rector is seventy-five."* Not unfrequently these advertisements contain recommendations on the score of their healthy locations near the watering-places; and in some, after giving the small number of inhabitants, it is wound up by stating that the duties are light. The proposal, entirely conditional, as it is upon the next vacancy of the living, would amply justify one in supposing that it was a bargain being negotiated in a life assurance office. In addition to the absurdity, that as the right of presentation is absolutely

* Extracted from the Record, May 9, 1842; a paper edited for, and entirely in the interests of, the Evangelical party: the Ecclesiastical Gazette, December 14, 1841, contained no less than seven advertisements in one issue, relative to the purchase or sale of presentations; and one in which the exchange of a presentation to a living with a large income, and young incumbent, was offered against one with a small income, but incumbent advanced in years.

saleable, and consequently often of necessity falls into the hands of parties who stand in not the most distant relation to the congregation, the parson is subject to no burthen or imposition of any sort or kind; the reparation and maintenance of the buildings devolving entirely on the inhabitants of the parish. Still more, the parishioners have no veto; which is, as we have seen above, vested in the Bishop alone, and that indirectly on the ordination.* The inconsistency and inconvenience of this state of things have here been shewn in all their harshness and rigidity, it must be carefuly remembered at the same time that such cases are isolated; the whole system presenting a very important difference, and as such restraining an evidently injurious tendency. It will be accordingly recollected, that in by far the greater number of instances the private presentations are the property of the great families, who do not alienate their possessions, and who are still more closely and intimately connected with the parishioners and their pastors than even the landowners of Germany. Besides, the advowson cannot be disposed of during the vacancy of a benefice, which will more clearly illustrate the importance of the ages of the incumbents mentioned in the advertisements. The presentee must of course have

* These monstrosities, the personal nature of the advowson, the freedom from all impositions, and the want of veto, also flourish in the Scottish church, and have led to a vigorous controversy in the Presbyterian constitution, now culminating to its extreme point. The author was in Edinburgh during the General Assembly of 1842, when it was resolved to petition for the abolition of the patronage as a grievance. He laid before a clergyman an exposition of the limitations on the rights of patronage in Germany, and was informed that that would satisfy them. "Then why go to such extremities, Sir," was the reply; "if you cannot tame a beast, you must kill it!"

fulfilled every thing required towards his ordination, and also taken the oath against simony. Lastly, it must be remembered, that as there is nothing of sufficient power to upset the veto of the bishop when once declared at the ordination; so also it is next to impossible for the individual to remove himself beyond the power of the bishop, and beyond the jurisdiction of the clerical regulations. The length and breadth of the matter is this: that the congregation, although in all ecclesiastical matters they are represented by their clergyman, are nevertheless not in the least consulted as to the choice of that functionary.

The present period of religious interests thus demonstrates how by the exertions of the bishops, as well as by the influence of public opinion, a gradual diminution takes place in the number of these and other irregularities—such as the often objected non-residence of the clergymen, and the plurality of benefices, which latter is decreasing rapidly. In point of law it cannot be at once set aside, as we shall further explain, because the organs are wanting; but in point of fact, it must bow to the vigorous religious spirit of the age.

When located in their benefice by their patrons, the clergymen are styled incumbents, and in that capacity are the sole clerical presidents and representative organs of the congregation. They are as a matter of course quite independent of their patron, and enjoy the customary income. And even upon this head a difference exists; the tithes being received in proportion as the incumbent be a rector, vicar, or perpetual curate.

The partition of the country into parishes and the usage of tithes are of very early origin, although the precise period of their commencement cannot be fixed

with any certainty. It must have taken place antecedent at all events to the year 970. Until that period every one had contributed his tithes to each church according to his creed. In succeeding years however, a law was passed, that all tithes should belong to that parish church in whose limits the titheable land was situated. The great tithes (corn, hay, and wood) and small tithes were then separated. Where the great tithes accrue to the incumbent, he is styled a rector. In numerous instances before the Reformation these tithes were assigned to monasteries and religious foundations, and then they appointed a vicar for the care of the congregation, which was, of course, unable to minister to its own spiritual wants. The English vicar is consequently not the deputy of the parson, but of that clerical body which received the tithes. At the Reformation the greater part of the tithes reverted to the crown; Henry VIII. having abolished the monastic orders, and seized their property, some of which he retained for himself, and some presented to his nobles. In certain cases there are no tithes for the benefice, especially where its foundation has branched out from some other benefice. The parsons are then called perpetual curates. All three classes of incumbents are, with the exceptions already adduced, alike, and, in the same manner, subject to the archdeacon and bishop.

There is still another denomination, forming a class quite distinct, however, from either of the former three; viz., the stipendiary curates, or vulgarly, curates: they are appointed by the incumbent, receive from him an agreed stipend, and are merely his deputies. This arrangement is made where either the parson is absent,

or where from circumstances he is unable to discharge the duties of his office, as in places where the increase of population has been rapid. A license is in all cases requisite from the bishop, whose right of superintendence as to the incumbent's compliance with his original duties, is not thereby abandoned. The appointment may be permanent; but it is not customarily so, being generally for a certain fixed time; or it may be that the curate is only required to perform divine service once or twice on a Sunday. A curacy is sought, to acquire a title to orders, hence the frequent announcements in the newspapers on that head. Lastly, there are legal regulations as to the minimum stipend, by which a declaration on oath is required on taking orders. The curates* have sometimes a number of chapels of ease in the parish, which are either intended only for the weekly performance of divine service, or for the performance of all the functions usually devolving on the clergyman. We must, however, claim a little space for a particular species of chapels of ease to be met with in great towns, especially in London. These are such as, without being in any way related to the parochial boundaries, are erected either by the clergyman himself or by his followers. The general fund for the maintenance of the minister and the upholding of the building, is generally raised by letting the pews.

* Their numbers have greatly increased of late, and remarkably so in those places where a disproportionate increase of population has occurred. In one large metropolitan parish, Islington, originally a village near London, there are no fewer than eighteen curates; for mutual convenience and the discharge of the cure, a local distribution has been made, and the curates act under the vicar's direction in visiting the congregation, and in celebrating divine worship each Sunday in the respective churches and chapels. The incumbent is thus a quasi superintendent.

The support of these churches naturally rests on the degree of estimation in which the clergyman is held, and is therefore uncertain. These chapels, however, although not belonging to the parish, are yet quite in accordance with the church, for the clergyman must be regularly ordained, requires a bishop's license, and is subject to his spiritual jurisdiction.

Clergymen attached to the army and navy, and also to various hospitals, are termed chaplains: a title also accorded to forty-eight preachers appointed by the King (Queen), who possess benefices of their own, and who, either in rotation or by special command, preach at the Chapels Royal. Chaplains may also be retained by peers of the realm, and by certain high dignitaries; as by each archbishop eight, bishop six, as many for a duke, a marquis and earl five, a viscount four, the Lord Chancellor, every baron and knight of the garter, three each, peeress when a widow two, and as many for each of the great officers of state. These chaplains are permitted to hold two benefices.

The parish, as a parish, has only one representative and mediator, the incumbent; the congregation is confided to his care, and there is no co-ordination; the relation is thus strictly adhered to, that even the cure of souls is the duty of the incumbent.

We here adduce the following statements from a report of the year 1841.

The clear average yearly income of the 10,500 incumbents was about 285*l.*, but varied very much in the various dioceses. In Rochester, about 414*l.*; in London, 399*l.*; in Llandaff, 177*l.*; Sodor and Man, 157*l.*; St. David's, 137*l.* The average income of the 5230 curates was 81*l.*: in London, 100*l.*; St. David's,

55*l.*: something more where the incumbents themselves resided in the parish than where it was not the case.

| | | | |
|---|---|---|---|
| The incomes of | 297 | livings were under . . | £ 50 |
| ,, | 1629 | . . £ 50 and under | 100 |
| ,, | 1602 | . . 100 . . | 150 |
| ,, | 1354 | . . 150 . . | 200 |
| ,, | 1979 | . . 200 . . | 300 |
| ,, | 1326 | . . 300 . . | 400 |
| ,, | 830 | . . 400 . . | 500 |
| ,, | 954 | . . 500 . . | 750 |
| ,, | 134 | . . 1000 . . | 1500 |
| ,, | 32 | . . 1500 . . | 2000 |
| ,, | 18 | . . 2000 and more. | |

Of these eighteen, three are between 3000*l.* and 4000*l.*, two above 4000*l.*; Stanhope, in Northumberland, 4843*l.*; and Doddington, in Cambridgeshire, 7306*l.*

We will now address ourselves to the subject of the individuals who undertake the government of the church, and to which we will add some words on their relation to the state.

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For ecclesiastical purposes England is divided into two archiepiscopal provinces, Canterbury and York. Each province is *de jure* independent, although a certain superior degree of consideration is manifested for the former as by far the more important. Before speaking of the archbishops, however, who are the highest functionaries of the church, we will dismiss the subject of the convocations, to which really the supreme rule of the church belongs; for more than 100 years, however, they have been but an empty form.* The convocations or ecclesiastical synods took

* Repeatedly, in English writings, where the ecclesiastical laws and institutions are the topics, we find the convocation mentioned, as if there were but one for the whole church; on the contrary, each province has its own. It is only that that of York has followed the debates and resolutions of that of Canterbury, and

rise long antecedent to the Reformation, probably about the time of Edward I.: they voted subsidies from the ecclesiastical property to the crown, as the parliament did of laical grants, which were imposed at the same time. At these synods all the bishops, archdeacons, and deans attend; the deputies of the chapters and of the beneficed clergy; each chapter sends one, the beneficed clergy of each diocese in Canterbury two delegates; but on account of the small number of dioceses in the province of York, each archdeaconry has the privilege of sending two deputies. In York the convocation constitutes but one house; in Canterbury there are two: the twenty-two bishops compose the upper house, in which also previous to the Reformation the abbots and priors had seats. The lower house comprises twenty-two deans, fifty-three archdeacons, twenty-four deputies from the chapters, and forty-four from the beneficed clergy.* The convocation is empowered to make canons, and examine and decide upon heretical books or persons; besides which, it is a court of appeal from the other ecclesiastical tribunals.

perhaps, therefore, has been frequently overlooked. When the convocation of Canterbury in 1531 voted Henry VIII. 100,000*l.*, an Act of Parliament assured to the clergy, in consideration of that sum, an entire pardon of all spiritual offence, with the remark that this pardon did not apply to the province of York, unless a convocation there should vote a corresponding supply, or that the clergy should bind themselves to contribute personally in proportion with the rest of the kingdom. So further, the constitutions and canons of the church are published in the name of the convocation of Canterbury alone, although it was agreed to by them in 1603, and by the province of York in 1605.

* The convention of the North American episcopal church is analogous to this. The bishops sit in the upper house; there are no archdeacons, nor deans and chapters; but in the lower house the clergy and delegates from the laity sit. Each bishopric has also its representation in an assembly of clergy and laics, as well as every parish by its elders.

Before the Reformation the appeal was carried to Rome; this was, however, abolished by Henry VIII., and it was declared that the decrees of the convocation should not affect the king's prerogative, and that his ratification should be essential to their validity; but the convocation may bind the absent clergy, and also the laity (as far at least as the latter can be affected in its ecclesiastical relations), while their regulations are not at variance with the laws, statutes, and usages of the realm; the members attending it also enjoy privilege of person, the same as members of parliament. In the year 1717, however, some debate in progress in the convocation so displeased the government that the convocation was instantly dissolved, and has never been held since. The church alone cannot expedite the matter at all, for a synod cannot, according to the twenty-first article, be held, except by express permission of the sovereign, which has always been withheld. The form, however, has been carefully retained.

With each new parliament a convocation is summoned. The elections take place, the archbishop opens the sittings in Westminster Abbey with a Latin prayer, an address to the crown is carried, and the meeting is then adjourned *sine die*. In recent times the renewal of the convocations has been the topic of considerable conversation; but the interest felt in it is but very partial, and so long as it is not loudly demanded by the public voice it may well be supposed that no ministry will upon its own responsibility take steps for the revival of the convocation. Even if no encroachments were to be apprehended, it is probable that the dissenters would labour under increased difficulties in the event of a renewal; and besides, no

increase of the already great moral weight of the Archbishop of Canterbury is desired, which might, under certain circumstances, lead to very important proceedings. The parliament and the clergy are of one mind in this instance. For the present, therefore, all business which concerns the church is transacted by the Archbishop of Canterbury.

The archiepiscopal provinces are portioned out into twenty-seven bishoprics. The number of these, as also their boundaries, were very different in ancient times: a great disproportion exists in their respective extents. The following division is not quite perfect yet, the consent of each prelate being necessary in order to effect any change in the see; but the concurrence of the whole bench may be anticipated, in which case the new arrangement would be immediately adopted. By this the province of Canterbury is composed of twenty dioceses, viz , Canterbury, Chichester, Winchester, Salisbury, Bath and Wells, Exeter, Rochester, London, Oxford, Gloucester and Bristol, Norwich, Ely, Peterborough, Worcester, Hereford, Lincoln, Lichfield and Coventry, Llandaff, St. David's, St. Asaph, and Bangor (which four last are in Wales). The province of York comprises York, Durham, Carlisle, Ripon, Chester, Sodor and Man. The latter, consisting of the Isle of Man, should be converted into an archdeaconry, as the island contains only about 40,000 inhabitants, who are desirous of retaining their bishop, as many other ancient institutions are still kept up in the island. Until the year 1765 it had its own sovereign in the dukes of Athol, who at that time abdicated their power, were indemnified by parliament for so doing, and retained their patronage in the nomi-

nation of the bishop; wherefore this is the only bishop who has not a seat in the House of Lords.

We subjoin the names of the old sees, with their revenues, as given in a Parliamentary Report of the year 1831.

| | |
|---|---|
| Archbishop of Canterbury | £19,182 |
| Bishoprics— | |
| Bath and Wells | 5946 |
| Bristol | 2351 |
| Chichester | 4229 |
| Ely | 11,105 |
| Exeter | 2713 |
| Gloucester | 2282 |
| Hereford | 2516 |
| Lichfield and Coventry | 3923 |
| Lincoln | 4542 |
| London | 13,929 |
| Norwich | 5395 |
| Oxford | 2648 |
| Peterborough | 3103 |
| Bishoprics— | |
| Rochester | £1459 |
| Salisbury | 3939 |
| Winchester | 11,151 |
| Worcester | 6569 |
| Bishoprics (Welch)— | |
| St. Asaph | 6301 |
| Bangor | 4464 |
| St. David's | 1897 |
| Llandaff | 924 |
| Archbishopric of York | 12,629 |
| Bishoprics— | |
| Carlisle | 2213 |
| Chester | 3261 |
| Durham | 19,066 |
| Sodor and Man | 2555 |

In the same year the following Report was also made:—

| Dioceses. | Number of Benefices. | Parishes. | Churches and Chapels. | Population. |
|---|---|---|---|---|
| St. Asaph | 160 | 139 | 143 | 191,156 |
| Bangor | 131 | 179 | 192 | 163,712 |
| Bath and Wells | 440 | 479 | 493 | 403,795 |
| Bristol | 255 | 298 | 306 | 232,026 |
| Canterbury | 343 | 369 | 374 | 405,272 |
| Carlisle | 128 | 100 | 129 | 135,002 |
| Chester | 616 | 530 | 631 | 1,883,958 |
| Chichester | 266 | 289 | 302 | 254,460 |
| St. David's | 451 | 525 | 561 | 358,451 |
| Durham | 175 | 140 | 214 | 469,933 |
| Ely | 156 | 158 | 160 | 133,722 |
| Exeter | 607 | 681 | 711 | 795,416 |
| Gloucester | 283 | 296 | 330 | 315,512 |
| Hereford | 326 | 346 | 360 | 206,327 |
| Llandaff | 194 | 221 | 228 | 181,244 |
| Lichfield and Coventry | 623 | 650 | 655 | 1,045,481 |
| Lincoln | 1273 | 1370 | 1377 | 899,468 |

(*continued*)

| Dioceses. | Number of Benefices. | Parishes. | Churches and Chapels. | Population. |
|---|---|---|---|---|
| London . . . . . | 577 | 650 | 689 | 1,722,685 |
| Norwich . . . . . | 1076 | 1178 | 1210 | 690,138 |
| Oxford . . . . . | 208 | 207 | 237 | 140,700 |
| Peterborough . . . . | 305 | 335 | 338 | 194,339 |
| Rochester . . . . . | 93 | 107 | 111 | 191,875 |
| Salisbury . . . . . | 408 | 451 | 474 | 384,683 |
| Winchester . . . . | 389 | 408 | 464 | 729,607 |
| Worcester . . . . . | 222 | 230 | 260 | 271,689 |
| York . . . . . | 828 | 741 | 876 | 1,496,538 |
| Total . . . | 10,533 | 11,077 | 11,825 | 13,897,187 |

Ireland contained, formerly, four archiepiscopal provinces: Armagh (the primatial), Dublin, Cashel, and Tuam, and thirty-two dioceses. The latter were, however, partially consolidated, so that they were reduced to eighteen. Ten years ago a bill was passed, by which, after the then next vacancies, two of the archiepiscopal and eight of the episcopal stalls were directed to be vacated, so that at present there are but the two archbishoprics of Armagh and Dublin, each of which is divided into five episcopal sees. The colonies are also divided into dioceses, and, whenever possible, new bishoprics are founded, either by grants from parliament or from private funds. The colonial bishops are also subordinate to the jurisdiction of the Archbishop of Canterbury as metropolitan.

On occasion of the election of a bishop the form which was in use before the Reformation is still adhered to, but merely as a form. After the death of the prelate the chapter is assembled; they receive from the crown a warrant, with permission to elect; this warrant is accompanied by another, in which the king indicates the individual whom it is his pleasure to appoint. If the chapter do not elect within twelve days, the

sovereign may then nominate by letters patent; and if the chapter will not elect the party thus proposed they are liable to a præmunire,* and the king may seize the temporalities of the see. The same penalties apply to any archbishop who, after receipt of his precept and summons from the king, declines to induct or consecrate a bishop. (If it is an archbishop who is to be created, the summons to proceed is directed to the remaining archbishop and two or four bishops). After previous announcement, that everybody is called upon to declare any objection they can make to the nominee, the election is confirmed by the archbishop, and the consecration is celebrated, always on a Sunday.

It commences in the same manner as the form of ordination already given, viz., with the usual morning service. The lessons read are, Epistle, either 1 Timothy iii. 1—8, or Acts of the Apostles, xx. 17—26; as Gospel, John v. 19—21, or chapter xxi. 15—18, or Matt. xxviii. 18—20. Then follow similar questions from the archbishop; and finally, while imposing his

* This term is often met with in the works of the ecclesiastical historians: it is derived from the initiatory words of the information laid in these cases, "præmunire (præmonere) facias B;" that is, "you shall preadvise or warn B that he appear and answer, etc. etc. It is in conformity with those enactments made for the protection of the throne before the Reformation, from the attacks of papistical powers, which imposed penalties upon those persons also who aided the Pope. The offender lost all his property, was outlawed, and imprisoned during the king's pleasure. At the time of the Reformation, Henry VIII. desired that the whole of the clergy should be relieved from the præmunire; afterwards it was only reserved for particular offences, such as connexion with Rome, and for some offences which have nothing at all to do with the church, viz., for usury, or for any one who shall declare that the parliament has of itself legislative authority without the king. Extensive as the adjudications formerly were upon the law of præmunire, since the time of Charles II. no instance of an information by præmunire is to be met with.

hands with the bishops present on the person about to be consecrated, he says, "Take thou the Holy Ghost to the post and duty of a bishop in God's church, which is now confided to thee by imposition of our hands; in the names of the Father, and of the Son, and of the Holy Ghost. Amen." "Remember that thou excite the gift of grace which in the imposition of our hands is entrusted to thee, for God has given us not the spirit of fear, but of strength, of love, and of discipline." The archbishop then presents a Bible, and says, "Receive it with reading, with exhortation, with teaching. Ponder over that which is contained in this book. Be diligent and faithful in that thou undertakest; and this tower of strength shall be known to all men. Keep watch over thyself and thy teaching, and be diligent in perfecting the same; for if thou dost this, thou shalt make thyself as well as those who hear thee blessed; be a shepherd of Christ's flock, not a wolf; protect it, but do not devour it. Help the weak; heal the sick; bind up the wounded; bring back the wanderers, and seek the lost. Be merciful, but not too indulgent; administer correction, not forgetting mercy; so when the Chief Shepherd shall come, thou mayst receive the immortal crown of glory, through Jesus Christ our Lord. Amen." A subsequent installation of the bishop takes place in the cathedral, generally on a week day. After reading the Liturgy, the dean of the chapter follows the bishop to his seat, and announcing the powers received by him, declares the bishop elected and installed.* The bishop, who, at the consecration, promises canonical obedience

* This ceremony is like other week-day services, unaccompanied by a sermon. An installation in Ireland, where the author happened to be present, took place on a Saturday afternoon.

to the Metropolitan, has to pray the king's assent to his possession of the temporalities, and after taking the oath of allegiance, receives the dignity of a peerage. These solemnities are identically the same at the installation of an archbishop, or the translation of a bishop from one see to another; the consecration only is not performed.

The ecclesiastical duties incidental to the title of archbishop are general supervisions of the bishops and the whole provincial clergy. His relations with the political powers are also of such a character, that the moral influence of the dignitary is of much greater consequence than the upholding of his juridical powers. No instance has occurred for a great length of time of an archbishop assembling other bishops, and holding a court for the deposition of one of their mitred brethren. The last case happened in the reign of William III., on which occasion all appeals against the sentence pronounced were unsuccessful, and the appellant was obliged to submit to the decree. The following is a part of their power. If a bishop fail to institute to a benefice of which he has the gift within six months after its vacancy, it lapses to the archbishop. He may also, on the election of any new bishop, select any benefice in his gift for his own presentation. It is well known that the Archbishop of Canterbury is styled Primate and Metropolitan of all England; the latter being thus in point of form to a certain extent inferior.

It may be perceived that the church is not deficient in a supreme instrument for the administration of the existing laws (although great strides have been made towards an entire independence on the part of the bishops); but so long as her convocation cannot be

assembled, she is disabled from passing any enactments for the purpose of amending her organic statutes; although those who are their authenticated expositors consider their immediate applicability no longer possible.* In all matters which tend to her advancement within the limits already marked out for her, the greatest zeal is displayed in behalf of the church. But additional powers can in nowise be obtained, except through the intervention of parliament.

In addition to the government of his province the archbishop has also the charge of his own diocese, in which he is only a bishop. He has, therefore, to attend to the usual confirmations, visitations, and spiritual jurisdiction, as well as the ordination of the priests and deacons. Confirmation we shall speak of hereafter. Visitations are made every three years to each congregation; a monthly charge is often sent to the clergy, in which the superior adverts to the state of his diocese. These charges are frequently published by request, and present a very lively insight into the topics of the day; nay more, as public declarations of those to whom the government of the church is confided, they often lead to the speedy germination of such controversial seeds as may be in the ground at the time. In this way, Puseyism in particular, certain parliamentary decisions, as to the revenues of various churches, and the erection of new churches, formed the principal subjects of last year's charges. The average number

* Thus, in the instructions to the candidates for holy orders in the diocese of London, it is said, "The candidates are enjoined to study the ordinances for divine service with especial care, and to observe the Canons of 1603, in their spirit, and as far as possible their text, as applicable to the clerk in his office, as becomes clergymen of the Established Church.

of parishes to a bishopric is about 400; and it is only the support afforded by the archdeacon which enables the bishop to discharge his visitorial duties, and to keep up a connexion with the clerks of his diocese. By means of the large revenues of their sees, the bishops are in a position to discharge the rites of hospitality towards many of their clergy—a procedure, indeed, which has become an established custom.

We shall advert to ecclesiastical jurisdiction when we come to treat of the ecclesiastical tribunals: we will here remark, that in this the bishops are assisted by the chancellor of each bishopric, who may be either clergyman or laic; but if the latter, must hold the academic degree of doctor of laws. He holds a court for the bishop, and is empowered by him in all matters of spiritual privilege.

In each diocess there is a chapter, which assists the bishop with its counsel in all ecclesiastical and temporal affairs touching the interests of the see. The members of the chapter must take part in the church service in the cathedral, singing in choir that part of the liturgy usually repeated by the congregation. The president is "a dean." In the ancient chapters the dean was chosen in pursuance of a *congé d'élire*, which was, however, nominal, as is the case now with the bishop. It was in the chapters constituted by Henry VIII. that the practice of nomination immediately by the king arose. The chapter, consisting of four to thirteen canons or prebendaries, is named sometimes by the king, sometimes by the bishop, and sometimes even is self-constituted. As above mentioned, the dean and chapter are nominally the electors of the bishop, who is their immediate superior and ordinary, and has also

the right of visitation. Recently, in certain cathedrals, where the revenues of the chapters are considerable,* some of the stalls have been suffered to remain vacant, in order to devote the surplus thus created to the erection of new churches.

Dioceses are divided, according to their extent, into two or more archdeaconries. Originally the archdeacon was merely the *locum tenens* of the bishop. He is, indeed, even now appointed by the bishop, but has a more independent position, the office being attached to his local share of the diocese. His duty is to hold an annual visitation, at which he delivers a charge; he has also his own tribunal.

The archdeacons' incomes are small, not averaging above 87*l.* per annum, but it has been determined to increase them, to a certain extent, out of the superabundance of the chapters. The number of archdeacons for some time was fifty-three; it has been, however, increased; and alterations in the archdeaconries, similar in principle to those in the bishoprics, have been proposed, consideration being had for their extent, situation, and other adventitious circumstances.

Under the archdeacons are the rural deans (decanus being the ecclesiastical term, so called from their superintending ten parishes). This office is pretty nearly equivalent to that of the superintendents in Germany.

* The incomes differ considerably. The chapter o Durham has 32,160*l.* clear annual income, of which the dean has 4800*l.*, and each of the twelve canons 2280*l.*; whilst that of St. Asaph has but 1453*l.*, 103*l.* for the dean and each of the thirteen prebendaries. The chapters of St. David's and of Landaff have no deans of their own, the bishop in person presides. The united clear incomes of all the chapters amount to about 208,000*l.*, of which about two-thirds should be applied in the maintenance of other clerical appointments.

In the last century they had almost become obsolete; for although the local divisions into deaneries were allowed to remain, during the period of religious indifference, the places were not filled up. Of recent years, however, the importance of the appointment being recognised, they have been restored in most of the dioceses.

Ecclesiastical tribunals have generally a jurisdiction concurrent with the ecclesiastical divisions of the county. There are the provincial, diocesan, and archdeacons' courts, besides courts for extra-diocesan places or parishes, which are styled Peculiar Courts. The provincial courts are independent of each other; there is an appeal from them to the king, by whom the dispute is referred to the judicial committee of the Privy Council, there to be heard and adjudged. The judges in the ecclesiastical courts are appointed by the archbishop, bishop, and archdeacon. The provincial tribunals are the supreme courts of appeal,* and the prerogative or testamentary courts, in which latter by far the greater amount of business is transacted. The former only receives appeals from the diocesan courts. In the province of Canterbury there is also the peculiar court for the extra-diocesan parishes. The courts of the diocesans attend to all the business which arises within their limits, excepting only that relating to the extra-diocesan places. They decide in all cases of spiritual discipline, suspend and deprive clergymen, declare marriages void, and decree separations from bed and board. The archdeacons' courts are generally

* In the province of Canterbury this is termed the Arches Court, from St. Marylebone (St. Maria de Arcubus, the parish in which it was formerly held), and the official who presides in it is styled "the Dean of the Arches."

subordinate to the episcopal, and there is an appeal from them to the latter; in some instances they are co-ordinate. The archdeacon has his official, as the bishop his chancellor, for the dispensing of justice. The lawyers, from whom the judges of the ecclesiastical courts are selected, constitute a distinct corporation with a special title, "The College of the Doctors of Law exercent in the Ecclesiastical and Admiralty Courts." (The marine, composing also a separate jurisdiction, is entrusted to the Lord High Admiral, or his deputy.) They reside in London, in edifices attached to their college, among which is the hall where the causes are heard. They have a president, the Dean of Arches for the time being; and they must have attained a doctor's degree, and received permission to practise by rescript of the Archbishop of Canterbury. In the ecclesiastical courts the constitutions and canons ecclesiastical are used, which are of no value in the temporal courts, as they were promulgated by King James the First, but were not ratified by parliament.

The practice of the ecclesiastical courts is principally directed to suits relating to inheritance and to marriage; disputes about tithes, church-rates, and all matters touching the external relations of the Establishment, and finally, church discipline. To the latter belong all offences committed by the clergy themselves, such as neglect of duty, immorality of life, delivery of doctrines not conformable to the articles of faith; and, in reference to the laity, brawling in word or deed in churches, or during service, injury to ecclesiastical property, and incontinence of life. In their actual efficiency, however, the ecclesiastical law courts are restricted to suits relating to inheritance, marriage, and

to the business of the church itself. The discipline is mostly enforced by the bishops and archdeacons in such manner that it does not become the subject of legal proceedings. In her very commencement, the church renounced the right of exercising any discipline over the laity; and since that time the Liturgy of the service performed on Ash-Wednesday commences with the declaration, that it is to be desired that the connexion of the ancient church were restored; but in default of that, it is the duty of this one to make known God's wrath, as it is declared in the words of Scripture. The punishments for the clergy are admonition, suspension, and deprivation.

It is incumbent on us, at this point, to consider the relation borne by the state towards the government of the church. The influence of the throne is both positive and negative; negative, inasmuch as it will summon no synods, and thus preserves the status quo of the laws; positive, in the nomination of the bishops and archdeacons, and in the exercise of its patronage. The clerical office in the church is, in the public opinion, subject to great restrictions, as may be seen in the election of the bishops. It has nothing at all to do with the doctrine, or with the government, of the church. In the legislation of the state, the church is represented by the bench of bishops; as, with the exception of Sodor and Man, they all sit in the upper house, not only ex officio, but in right of the baronies united to their sees by the king; they not only have the opportunity of recording their votes in all matters relating to the church, but they also exercise a very decided influence on their progress. No clergyman can be a member of the Commons' House of Parliament; and the church is repre-

sented by those laics in the House of Commons who are impressed with a high regard for church interests. These gentlemen have with great zeal and ability resisted all aggressive measures proceeding from the members of other religious denominations, who since the repeal of the Test and Corporation and Emancipation Acts, are by no means few in the house. The Archbishops and the Bishop of London always sit in the Privy Council,* but for many years none of them have been members of the cabinet; the last upon record who acted in that capacity being Juxon, the first Archbishop of Canterbury after the first revolution. Their immediate influence on affairs of state has therefore retrograded. Extraordinary ecclesiastical affairs, such as the alterations in the bishoprics, are transacted by a commission nominated by the Crown, and composed of part cabinet ministers and part bishops.

In point of rank, the Archbishop of Canterbury takes precedence immediately after the Princes of the Blood, then the Lord Chancellor of England, next the Archbishop of York, after whom come the great officers of state and peers of the realm, dukes, marquises, earls, and viscounts, all of whom take precedence of the bishops; last come the barons. The bishops take precedence of each other according to the dates of their consecration, except London, Durham, and Winchester; the bishop of London takes precedence always, he

* The members of the Privy Council are either so in right of ministerial offices held by them at one time or other, or are appointed by the Crown. They never attend the sittings however, unless specially summoned, which sometimes, and in matters of great moment, has happened even to members of a preceding ministry, or to the political opponents of those actually in power at the time.

being bishop of the colonies, excepting those which have their own bishops; the prelate of Durham as palatine in his own diocese, and possessed of exclusive privileges; and that of Winchester, as prelate of the order of the garter.

The style and title of an archbishop is "Most Reverend Father in God, by Divine Grace Archbishop of, etc.;" he is spoken of and addressed as "His Grace," and "My Lord." A bishop is "A Right Reverend Father in God, by Divine permission Bishop of, etc." who is addressed "My Lord." In their subscriptions they use the christian name accompanied by the name of the diocese, as "Charles James London." The dean is "Very Reverend," and the archdeacon "Venerable," and every ordained clergyman is "Reverend," which latter predicate has been retained among the dissenting clergy."*

* The translator takes leave to introduce an observation which, probably through inadvertence, has been omitted by the author.

In addition to three denominations of clergymen—rectors, vicars, and curates—we also have "lecturers," who are gentlemen, by the request of the parishioners and at their voluntary cost, preaching in the parish church by consent of the incumbent, who has no power over the clergyman thus introduced. It sometimes happens that the consent of the incumbent is refused, an exercise of power exceedingly distasteful to his parishioners. At other times the incumbent acts himself as lecturer, thus doing duty in the evening of Sunday (the ordinary services being held morning and afternoon), and also on week days, according to the course which he adopts. Lectureships are principally held in great towns, where the population is extensive, and the means of religious instruction inadequate to the spiritual wants, and are sometimes held under the bequest of some pious and liberal individual.

The privileges and disabilities of the clergy are also omitted; thus a clergyman cannot be called to serve on juries, or in any temporal offices, as constable, etc., to which individuals in general are liable.

They may not, as has been already said, sit in the House of Commons, neither may they become farmers, nor engage in trade, or business, except that of education, under certain penalties.—Tr.

## CHAPTER III.

Of the Sects within the Body of the Church.—Their Commencement.—Their Views on Constitution.—Earlier Movements.—Queen Elizabeth.—Hooker.—The Revolution.—The Restoration.—The Low Church party and the High Church party.—The Evangelical party.—Struggle against Unbelievers—a certain indifference towards the Constitution of the Church and towards the State.—Its Influence.—Her Efforts in Apologetics.—The High Church party, consisting, among others, of those who are indifferent, of the Advocates of the Church and State principle, and of the High Churchmen themselves.—Coleridge and Gladstone.—Tenets.—Efforts in Polemics.—The Puseyite.—Motives and main Principle of this Persuasion.—Its Advance.—Doctrine.—Apostolic Succession.—Liturgy.—Opposition to the Doctrine of Justification by Faith alone.—Relation to Rome.—Duration of the Contest.—Antagonists.—Its Scientific Property.—Practical activity.

While the English church, as we have already observed, having lost so much of her vital power, seems quite incapable of further extension, various sects have at various times arisen within her, and differing from her, of which they have not only been conscious, but have gone the length of expressly declaring the fact. These different controversies constitute the peculiar position of the clergy, especially in reference to times when the subjects which promote the contest are the constant topics of the day.

The views entertained on the constitution have alike formed the main origin of the different shades of opinion

within the pale of the Anglican church, as they did of the first secession of the earlier dissenters. The ordinations for divine worship, and also for all purely spiritual institutions, are so clear and distinct as to their essentials, that any departure on that score must be of no importance at all; it was a more urgent objection which led to a separation of the community, which under then existing circumstances in England so easily came to pass. Doctrine is not absolutely forgotten in these controversies; but if it did not play an absolutely unimportant part, it was at all events but of secondary estimation, as among the Puseyites of the present day. The whole history of the church presents a series of disputes upon constitutional views; and as the controversies derive their present shape from the religious circumstances which marked the close of the last century, the shape of the earlier dispute being thereby modified; so a certain operating influence cannot be denied to past times; and therefore, in order to better understand the nature of the principal sects of the present day, it is necessary to recur to the early history of the opposition.

The chief causes of the dispute in the Anglican church bore reference to her own peculiar properties; thus this civil dissent (if it may be so called, being in the body of the church itself,) was at first directed towards the organic constitution of the church; and at the same time the sects started a difference of opinion among themselves on the question of her continuity as a church, according as they attached more or less importance to the point.

Even in the time of Edward VI. two parties were plainly distinguishable in the English church. Those

persons who in the reign of Henry VIII. had been driven from England on that account, and had settled in Germany, set themselves in decided opposition to any retention of the earlier forms. It is not after all quite clear that, at the period in question, this retention did not proceed from a quarter desirous of restoring the old position, and of neutralizing the Reformation; for the Romish party during the entire government of Edward VI. were exceedingly active, as they recognised their most determined opponents within the new church. The controversial points were mooted, as in the case of Hooper, Bishop of Glocester, who would not suffer himself to be consecrated in the vestments worn at mass, and therefore underwent imprisonment. The prevalent opinion however was, that which Calvin declared—that without approving of these and other practices, they were really of no moment. Even those individuals who were disposed to fight back-and-edge against the church of Rome, either gave in, or remained quiet, in the confident anticipation that when the young king should attain his majority, all questions of an anti-reforming tendency would be heard and adjudged according to their deserts; but he died, and Mary, ascending the throne, either banished the adherents of the revolution or brought them to the stake. The residence of the exiles among the Reformers abroad, and the lights received through the ministration of Calvin, favoured the growth of the new theory exceedingly, and confirmed the determination for an entire and perfect reformation, so that when Elizabeth firmly opposed its further progress, agitations and disputes in the church were the consequence. There was at this time a degree of uncertainty, nevertheless, in the

contest, for this reason, that those within the church were not yet distinguished from those without. The puritans at first were adverse to particular practices and institutions, in opposition to their dogma; but there was not a heart and hand defence of all matters peculiar to the constitution and doctrine. And whilst the controversy raged, there was only one rallying point: viz., the obligation of obedience to spiritual and temporal superiors and powers, who were generally regarded as acting under the ordinance of God. Hooker's work, "The Ecclesiastical Polity," had a great share in settling the nature of the controversy.* The first five books of this work only appeared in his lifetime; the sixth, seventh, and eighth having been compiled from his drafts, and published after his death. In the fifth book the difference of ranks in the clergy is established, chapter seventy-eight. Hooker adheres to the biblical distinction between the descendants of Aaron and the family of Levi. The distinction of priests and deacons is here put forward. Thence Hooker deduces that some priests had a greater power than others, even by the institution of our Saviour; some receiving a full portion of clerical powers, others not. The province assigned to the Apostles was to make known the Gospel of Christ to all people, and to declare His ordinances to them, "which they had

* Richard Hooker, born 1553, received from Bishop Jewel and Archbishop Sandys, of York, an excellent education. After a lectureship of some years at Oxford, he was in 1584 a parson in Buckinghamshire. He then in 1585 came to London as Master of the Temple, which post was the successor of that of the Abbot of the suppressed priory, and there he carried on a protracted dispute with a puritanically inclined clergyman, Walter Travers. In 1591, he was rector of Boscum, near Salisbury, and 1595, of Bishopsbourne, near Canterbury, where he died, A.D. 1600.

received from him by immediate revelation." This is the very germ of subsequent doctrines. In the seventh book, ordination and regulation of the church are the duties proper to bishops; the Apostles, by the way, having been the first bishops, upon whom therefore the Apostleship* descended. Then the fathers of the church put forward the idea that this distinction existed in the Christian church from the beginning, and, antecedent to that, existed in the Jewish priesthood. The contradistinctions to be met with in the eighth book respecting the power of the king in the church, form the basis of the since developed theory in the Anglican church. We must therefore conclude that a sectarian feeling was not current in the church herself, but existed only among the actual dissenters at the period we are speaking of, and indeed for some time immediately subsequent. At the same time that the puritanical movements assumed a definite aspect in independence, the foundations of the doctrine of the divine appointment of the Episcopal order were laid. About this time, 1603, the Presbyterians entertained great expectations from the accession of James I., which were however never realised; on the contrary, the whole power of himself and his successors was directed towards the establishment and perfection of episcopal authority. (Among its enemies, an union of the political and religious powers was admitted.) This interference resulted in a degree of strength and consequence which it was hoped would enable the church to annihilate all opponents; but the endeavours of the hierarchical sects were quite overturned by the English revolution;

* The word Ἐπισκοπη (Acts i. 20) is declared synonymous with Apostleship.

which not only put the publication of the theory of Apostolical Succession quite out of the question, but demolished the very edifices of the Establishment, and forbad all distinctions in the worship of the Anglican church. This victory, the consequence of the efforts to force puritanical opinions on the church, was not however of long duration. When Charles II. was restored to the throne, attempts were made to assimilate the Episcopalians and the Non-conformists. Finding this unsuccessful, the church sought by one bold measure to get rid of the elements within her yet adverse to her existence, and dismissed all those clergymen, to the number of near 2000, who declined to submit to her institutes and usages. It must not be hastily concluded that after this disruption all the others were united to the Establishment; many indeed remained, considering the matters in dispute unimportant. At the same time the fear of papacy was revived by reason of the determination evinced by James II. towards its restoration, and the sectarianism within the church was now brought to that head, which they have in slight shades of difference retained ever since.

On the restoration of the Stuarts, many of the clergy joyfully resumed the liturgy which had been abolished and strictly forbidden by the parliament during the Protectorate, but they by no means agreed with the dismissal of all those who were not in accordance with it on every point, and the loss to the church of such a very important portion of her forces was matter for great grief to them. They held common opinion with the Separatists on the fundamental theorems of the Reformation, and, in any approximation to the Catholic

church saw the greatest danger to both church and state. The proceedings of the Stuarts brought these ministers into quite an altered position. These latter, with the design of ultimately assisting the Catholics, set about alleviating the more stringent of the enactments against dissent. This was supposed by many, who, as members of the Anglican church, were vigorous adversaries of Rome, to relate solely to Protestant Dissenters, and therefore the secret purpose of favouring Catholics was not in the least suspected; it was accordingly out of the power of the Low Church party, who attached little value to the differences in the church, to take any steps towards assisting the Dissenters. The opposite party were just as averse to all submission to Rome, but carried out the principles of the ranks in the clergy more widely, and laid the burthen on the apostolical succession of the bishops. This latter was styled the High Church party. Those individuals who, more decidedly attached to Rome, declined the oath of allegiance to William III., were deprived of their offices, and thus arose the *Non-Jurors*, the prototypes, and in a manner the favourites, of the *Puseyites;* both these parties remained, however, still within the body of the church. Since the time of William III. a great degeneration in the life of the church happened; and besides a greater or less indifference towards her institutions, a perfectly Arminian interpretation of the symbols obtained in reference to the doctrine. Sectarianism still held up its head, however; the Low Church party desiring not merely a reception of the dissentients, but an alleviation of the laws restricting yet unable to influence them. A renovation of the church by the regular annunciation of

the truths of salvation was sought by the Methodists, who in the commencement were anxious to remain in entire unison with the church; but the consequence of their interference was, that they were obliged to erect themselves into a fresh community. In the contests which took place at the end of the last century, those opposing opinions arose which produced the distinguishing sects of the present day in the Anglican church —the Evangelical, the High Church party, and the Puseyites.

The religious and ecclesiastical condition of England was about fifty years back one of almost torpor and palsy. The abuses of plurality, non-residence, sale of presentations, etc., which by the ordinary progress of events entirely disappear or are reduced to solitary instances, were then in accordance with the laxity pervading the whole clerical order, which at that time, despite their representation and despite their manifold advantages, possessed but a very slight degree of influence and power. The clergy, as well as other grades and classes of society, were attacked by the epidemic of the day—infidelity, which assumed principally the guise of Unitarianism. Attacks upon the divine truths of Christianity were not directed towards an alteration in the relation of the individual (the question of justification being agitated solely in Methodist circles), but were turned towards a departure from firm Christianity in general. The views of morality generally entertained may be gathered from the candour of the most read and most esteemed authors. At this juncture certain members of the Church united their endeavours with those made by the Dissenters, who had all through made a stand, to compass the diffusion of the pure

doctrine of the gospel. This then was the origin of the title Evangelical. It may appear somewhat remarkable that this party, with so many points of similarity to the Methodists, particularly the whole frame of mind whence it originated, yet did not, like them, separate from the church. But the singularity will disappear when it is borne in mind, that on the one hand some of the leading organs of the church advanced with their assistance towards its renovation, and thus prevented (not as had been half a century previous) another dissent; and, on the other hand, that no second personage appeared on the stage like John Wesley, who could put himself at their head, and prove himself capable to constitute and organize a new creed. What the Methodists attempted, the Evangelical party accomplished—viz. during all their activity to hold the existing ordinances of the church inviolate. These individuals united with the Dissenters in free associations for the diffusion of Bible knowledge, for missions, for the distribution of religious tracts, for support and maintenance. These associations had nothing whatever to do with episcopal jurisdiction, nor with parochial efficiency; the alteration or injury of the existing forms for divine worship was no part of their intention. They acted without any reference to the natures of the various congregations to which individual members were attached; and, as but little stress was laid on the Episcopal establishment on the part of the Evangelicals, a certain indifference as to the state existed at the same time, not that there was any desire to repeal the connexion between them. The rallying point * of the individual members of the Evan-

* The spirit which prompted a refusal to depart from any matters of form or worship was formerly styled a Catholic spirit. In the present day the spirit of Catholicity bears a very different interpretation.

gelical party, as well as of the party collectively, was the general acknowledgment of the belief in Christ as the Son of God, and an universal activity in spreading their belief in redemption through Him. In this impulse, however, towards compliance with the vital principles of Christianity, they did not overlook how essentially existing institutions might be incorporated into and promote the attainment of their objects, even if these latter were not deemed called upon to assist by their own spontaneous influence. The labours of this party have produced results in England which have extended in different ways through the length and breadth of Protestant Christendom. The discussion of constitutional questions being now suspended, controversial activity was no longer directed towards purely scientific disquisitions, but that field was allowed to lie fallow for a while. Both in their deeds and their writings almost every thing was of a purely practical tendency, and if any thing of a purely scientific character was put forward it was apologetic. They assimilated a little to the German churches in declaring the immediate necessities of the human heart. The position formerly held by this party has in a manner been changed. It is somewhat disadvantageous for them, that both in the High Church party and among the Dissenters, adverse principles have been so displayed before the world, that it is now a matter of much greater difficulty to treat the matters in contention with indifference. A disposition is manifested by the different associated congregations to separate decidedly, a course which would eventually compel the Evangelicals either to go over to the Dissenters or to pledge themselves to the Church. And it is rather to be apprehended that in the present agitations,

which are not opposed with the firmness attendant on organization, a deficiency in theological knowledge will make itself apparent, which might otherwise be brought into operation against the Puseyites.

That Evangelical feeling* which has announced its indifference to constitution, as the Arminian to doctrines of belief, has not quite pervaded the church. The High Church party is opposed to it, which is composed in itself of no few various elements. Before proceeding to that party, we must first shew our readers in what the component parts of the "continuance-in-the-earlier-position" persuasion consists. The religious convulsions of recent times have left many members of the clergy untouched. They remained "comprised within the church in an external sense," and submitted themselves in all, even otherwise objectionable respects, to the existing powers, and to the established institutions and body politic of the church. The apprehension of a relapse into laxity and indolence of life was united with a fixed determination to resist all co-operation with Dissenters or toleration of their principles; and still further their zealous opposition to dogmatic Latitudinarianism was to be anticipated. This persuasion, which in the

* Evangelical party is also the title of a sect in the Scottish church, where it assumes the character of a relative opposition to the mere moral discourses of the moderate party. But there, quite differently from England, a lively desire has always been evinced to continue in the peculiar doctrines of the church. From this party (to which, by the way, the country is mainly indebted for her present religious life, and to which it therefore adheres) proceeds the agitation on the Veto and Non-intrusion questions. They have been obliged by the consequences—partly sought by them and partly forced upon them—of their agitation, to dissolve their connexion with the state; the moderate party thus taking the position of the Established Church, and the Evangelicals that of Dissenters. It will be in the highest degree interesting if that party is able to continue her objection to the voluntary principle, which it has hitherto so warmly denounced.

last century drew upon the church the reproach of a worldly disposition, is very little thought of at present. There may possibly still be a few members of the clergy who adhere to it; but it is scarcely observable, and even that outward influence, unquestionably to be ascribed to it in the last century, is now reduced to nothing. At that time, at all events, they received no check from public opinion, and could shamelessly uncover that nakedness which in our time they are fain to conceal. While a church does not entirely withdraw from mere temporal interests, it will always happen that some of her clergy belong to her from merely external motives. A second element towards the composition of the High Church party is to be met with in the partizans of the church and state principle. The whole course of English history bears witness to the material connexion of the political and ecclesiastical relations and positions; and church, as well as state, has had her share in all matters of importance. Moreover, it was doctrinally understood that power attached to the king as the supreme head of the church, as well as to the parliament, to make rules and regulations binding on the church. The abolition of Romish supremacy was the subject of their procedure, as well as the restoration and establishment of Episcopacy. At a later period, during the epoch of religious laxity, this principle became incorporated with the extended form, that the church should be in a direction appropriate to receive this or that order of the state, or to ensure safety and public consideration. The more recent church and state principle is of another sort. It constitutes in a manner an antithesis to the Evangelicals, who have in their discourses on expiation announced their indifference for the state as for all the

natural ordinances of God, addressing themselves pre-eminently to the attraction of the individual. The church and state party, therefore, take issue on the point that the state should have a decided character in her religious organization, and, moreover, that the church should operate not merely on individual members of the state, but also on the institutions in the aggregate; and that the state, as a divine ordination for mankind, in order to be religious must acknowledge an Established church, as the individual can by this co-operation only obtain entire satisfaction for his religious wants. These principles seem to lead to the firmest establishment of a church and state power, of which we have above (chap. I.) spoken; but at the same time this party have always entertained tenets decidedly in favour of unlimited religious toleration, and have prohibited all interference with freedom of conscience. For while they reject the theory of the state's being merely a fortuitous aggregation of individuals, still, in reference to its connexion with the church, they esteem them so distinct, that it clearly forms no part of the business of the state to seek to guide the individual in reference to his belief. This persuasion, which is generally represented among statesmen, leads to an anti-Romanist principle. Those agitations and shocks sustained in their political relations, for which they were indebted to the Stuarts' bias for Catholicism, or to indifference, have by no means faded from English recollections; political confidence in the internal and external vigour of the state is closely bound up with the reformed doctrines. There is certainly no disposition to re-establish the former political depression of the Catholics, but it is a matter admitting of proof that the progress and influence of the Catholics are of

a far more important nature than was ever anticipated at the time the Emancipation Bill was passed.* The supporters of the church and state direct their energies against the progress of this importance, particularly by a strict adhesion to the fundamental doctrines of the church; the existing relation of the church is consequently advanced as that under which the desired co-operation of church and state, as well as their necessary mutual independence, is to be maintained. Contrasting descriptions of each in relation to the other may be met with in two authors, who by their perfect acquaintance with German literature have obtained a well-merited celebrity—Coleridge† and Gladstone.‡ The third

* This influence, and its effect on the Established Church in Ireland, were clearly stated by Primate Beresford in the House of Lords. "I do not mean," observed his grace, "to say that the subversion of the Irish Church will be immediate on the passing of this bill, nor do I think that it will be far removed from it." Almost immediately after its enactment, resistance to tithes by the tenant obliged a transfer of the claim to the landlord; and, in the year 1833, ten Irish bishoprics were abolished to calm hostility to the Establishment.—*Vide Wright's Life of Wellington*, vol. iv. p. 305.

† Coleridge lived many years in Germany, and his admirable works evince a well-grounded acquaintance with the German character and literature. There has probably never been any person not a German who has so completely penetrated the peculiarities of Luther, and so comprehended his progress and inmost impulses. The work which is particularly incidental to our text is "On the Constitution of the Church and State, according to the idea of each." His works, which are diffused through all England and America, have done no little for the present inclination to the German language and literature. He died 1834. None of his imitators have ever reproduced that vital activity which lies at the bottom of his works, but simply confine themselves to the results; and as these were of an external character, Puseyism reared its head—a demonstration which Coleridge did not live to see.

‡ Gladstone is at present in parliament, and in the ministry. He has written "Church Principles considered in their Results," and the popular work "The State in its relations with the Church." A perfect acquaintance with Germany is here also shewn. The latter work has gone through four editions, and a German translation is announced.

element of the High Church party is itself connected with the Evangelical promotion of religious life. The first object of the public labours of the Evangelical sect was to gain supporters of the invisible church. The general interest in religion increased; but although the labours in the field of the dissemination of Christian knowledge were altogether independent of sectarian differences, it still happened that the remembrance of the historical peculiar formation, and the original forms, according to the peculiarities of the church, were not interfered with. Thus the increasing progress of religious life in general, and the attachment to that particular shape assumed by Christianity in England, increased. Persons in England are fond, on the doctrine of catholicity, of reverting to this opposition to former indifference about the constitution.

"It has been found impossible to join in co-operative action with sectarians, because they are thereby separated from the one body of the Lord; and therefore the forms and institutes of the Anglican church have been adhered to, as this rests equally on the principles laid down by Christ and the Apostles, as upon universal consent."

This distinctive contrast, by no means, however, resulted from a revival of the High Church principles. It would rather appear in regarding the most active and energetic members of the sect, that the renovation of the church principles may be attributed to an especial attachment for the Liturgy. If the English have a remarkable prejudice for retaining for tens, nay, hundreds of years, forms, the essence and applicability of which have long since died away, with how much more delight would they cling to the institutions of their church, when they are thoroughly capable of expressing

recently excited religious interests. At the same time, the conscientious feelings of the Separatists again assumed a prominent position, and as the peculiar principles of dissent again made head, the antipathy to them increased, and the constitution, form of worship, and doctrine, all came to be considered as essentials, and the fundamental principle of the Anglican church, "her continuity," was again brought into play. Then, for the first time, the idea of catholicity* has been in some measure identified with an adherence to this persuasion. Some solid unassailable tenet was desirable; the mere reference to Holy Writ was not satisfactory, it was not sufficiently identified with the church; there was no specific article of faith to run to, as in the case of the German Reformers; the whole establishment and organization of the Anglican church not having been like theirs, attributable to justification in Christ alone. Tradition was therefore called in; and the result was, that the institution of Episcopacy was not only regarded as that most suitable for England, but also was strictly conformable to Scripture and history.

The followers of this party are distinguished from the Puseyites by the value which they set upon purified doctrine, that on this account persons may secede from the Episcopal constitution if there be really good grounds for so doing; adding, that as the Protestant Dissenters have no such grounds for their non-conformity, and never had, they ought therefore to return to the bosom of the church.

The Triple order and Apostolic succession is of

* Which by the way can according to circumstances be sectarian enough, as we feel assured the members of the party in their individual capacity will not deny.

course inculcated, and the latter more or less understood. The High Church party must not be charged with exclusively hierarchical views, nor even with an over appreciation of the extraordinary, or the endeavour to operate by purely extra means. Most of the zealous clergy of Ireland belong to her, protesting at the same time against Catholic tendencies and Puseyism; and in England there are many pious men who labour with great success in extending God's kingdom by means of the engines already entrusted to the church.

The more scientific works which have appeared from the High Church party have been polemical. On the whole this party has incorporated with itself, as far as its tolerance would allow, every thing which bears on the temporary relations, as well as on the peculiar character of the Anglican church. That the recent demonstration, Puseyism, will ultimately draw some of the present high churchmen to its ranks, is perhaps nothing more than we may expect; but, among this sect, and more particularly so in Ireland, an Arminian indifference to doctrine on points of faith has prevailed, so that these discussions are ultimately brought to that point in which a compromise between Pelagianism and semi-Pelagianism will be impossible.

The next party which claims our attention are the Puseyites, to whose movements the eyes of all England are directed. One especial difficulty hampers us in their delineation, viz., that as yet they have not reached their maturity, and that the ultimate object of the struggle, or the last realization of its doctrine, can only be laid down conjecturally.

In order more perfectly to comprehend this moral phenomenon, it is essential that a line of distinction

should be drawn between the circumstances which induced its first origin, and the controversial tenets upon which it is based. The former may be found in the relative position taken by the revival of Christian feeling towards a constitution. Puseyism is, firstly, an immediate consequence of the dissatisfaction experienced by many members of the Established church at the great indifference manifested for constitutional axioms, which also prevented them from adopting the opinions (we have already given) of the High Church party. Setting themselves against lukewarmness and indolence, they fell into the opposite extreme of over zeal and earnestness. In the church and state principle they saw reason to dread a dependence of some sort on the state. Next, they bear an affinity to the High Church party itself, which they however charge with inconsistency and too great a regard for merely external relations, themselves being conspicuous by their strict adherence to the reforming doctrines. The controversy however, which Puseyites direct against the puritanical views respecting church ceremonies, is too remarkable to be passed over here. They have none of that excessive horror and shame of sculpture and painting; at the same time they do not treat it as a matter of indifference, and consequently, not taking offence, they give it. But neither this last nor the preceding objection to indifference, on the score of the constitution, is the one main characteristic of Puseyism, for which we must go still further back into the history of the Anglican church. Its tendency to Romanism is its most striking trait, which forms a ground of reproach against it by antagonists of all sects, and which has created the special difference between its followers and

the principal members of the High Church party.* Here then we see what has really brought Puseyism into existence, as one word after another has slipped out; we see also what constitutes the very centre of her doctrine. This bias, or rather affinity, is intrinsic and essential, not merely as has been said, propounded in certain oral discourses; nor is it, as they themselves assert, in uniformity with the vital principles and power of the church. According to Puseyism, the first impulse of the Reformation was not a struggle against Pelagianism, and against the justification by works of the Romish church, such as in Germany at once established a distinctive reputation for the Protestant churches. Whatever is to be met with of external and mere human nature in the English church, have come together and been united with Puseyism.

We will now give the circumstance which first occasioned and gave rise to this persuasion.

In the year 1833 certain members of the University of Oxford assembled for consideration of ecclesiastical matters. This meeting was the very commencement of the consolidation of the party, and of a systematic publication of its tenets. The most important member was Newman, who both on account of his writings and sermons may be with justice regarded as the leader. After that assembly he laid down his views; in giving which we shall bring before our readers the whole gist of the Puseyite movement.

I. The only way to salvation is a participation in the body and blood of our sacrificed Redeemer.

* Along with the desire of the State church to be both a popular and Established church, nothing is more clearly demonstrable than her thorough antipathy to Roman authority; this objection being possibly stronger in proportion as the objections on isolated points of doctrine are weaker.

II. The method thereto, expressly appointed by himself, is the Holy Sacrament of his supper.

III. The no less expressly authorized certainty for the continuance and proper practice of the sacrament is the apostolic commission of the bishops, and under them of the priests of the church.

IV. In the present circumstances of the church there is particular danger that these conditions may be but little prized, and in practice denied—that many Christians may thereby attend, or be invited to, an uncertain and unauthorized communion, which in all probability will end in positive apostacy.*

In reference to these, we wish to impose these obligations on each other, with due reservation of all canonical obedience, as follows:—

1. By watchfulness to seize all opportunities to impress those committed to our care with a suitable feeling of the invaluable privilege of the communion with the Lord by means of the successors to his apostles, and thus induce in them a resolution, by his blessing, to communicate it inviolate to their children.

2. To prepare and circulate books and tracts which may serve to familiarize men's thoughts with the idea of an apostolic commission, and to lay before them the views and tenets which were prevalent in the purest and most ancient churches on these points, and in particular to make known their fruits, as shewn in the lives of the first Christians; as these, widely as they were separated, always lived in union with each other,

* Vide a collection of papers connected with the theological movement of 1833 by the Hon. and Rev. Spencer Perceval. London, 1842.

and were commonly of one opinion in the cause of truth.

3. To do every thing in our power to cause among the members of the church the habit of a daily general prayer, and a more numerous attendance at the Lord's table. And, as at present serious apprehension exists from attempts to introduce rash and unauthorized innovations in ordinary subjects, but especially so in the divine service of our church, we bind ourselves—

4. To withstand every attempt at liturgical alterations which are to be made on imperfect authority, viz., without obtaining the free and deliberate opinion of the church on the alterations proposed.

5. We must also turn our attention towards putting within the reach of all men true and wholesome statements, on those points in our discipline and divine service which are most liable to misconception, or are likely to be imperfectly appreciated; and, moreover, to lay down such rules as promise profitable consequences in their being kept.

It was at first sought to establish an association on these principles, but this step was negatived, as "unchurch-like," for there can be no society or association for such purposes like the church itself. A great activity was shewn in sermons, addresses, such as those to the Archbishop of Canterbury, correspondence, and pamphlets. There was a considerable support in the Scottish Episcopalians, whose bishops take their origin from those deprived in 1688, but enjoy no public acknowledgment. A stricter recollection of the sacramental part of the Lord's Supper obtaining with them than with the other Protestant communions of Great Britain, and among them, as if they were an *ecclesia*

*pressa*, the controversial distaste to Presbyterianism is distinctly kept up. From America, even, Puseyism soon received a decided acknowledgment.*

* The following notice appeared in a New York paper, published in the July of the present year (1843):—

*Progress of Puseyism in the United States.*—Ever since the learned authors of the Oxford Tracts commenced their labours, they have had readers and admirers in the United States. Several volumes of their works, consisting of tracts and sermons, were republished in that country, and found favour with the Episcopal clergy for their warm devotional spirit. There were, however, certain expressions from time to time that awoke suspicion as to the real object of the writers, and at last, when No. 90 made its appearance, there was a pause in public opinion, and some alarm among the Evangelical clergy.

The ministers of the Episcopal church remained generally quiet, and a large proportion of them disavowed the intention of encouraging any thing like Romanism in speaking well of Dr. Pusey or the Rev. Mr. Newman's writings.

Many of the laity, however, were suspicious, and there was much discussion going on privately among the intelligent as to the tendency and character of the Oxford Tracts. The sermon recently preached by Dr. Pusey, and the censure it brought upon him from the University authorities attracted immediate attention, and the first exposition of their doctrines in America, as taken from their various writings, appeared in the *True Sun*, a morning paper, published in New York. The article having been extensively copied has given the people of that country a correct idea of the nature of the Oxford doctrines.

The first difficulty to which they led in the Church occurred at an ordination in St. Stephen's church, New York. Eleven candidates for ordination presented themselves. After the usual exercises of worship were terminated, Bishop Onderdonk, according to the usual form, stated that he was about to ordain the young men, and requested that if there were any objections to make, or any knew aught against them, they should then announce the same. A moment of silence ensued, when the Rev. Hugh Smith, of St. Peter's, rose in the middle aisle, and stated that he had, by letter, informed the bishop that he should protest against the ordination of one of the candidates, Mr. Carey, in consequence of his holding opinions favourable to Romanism, and he did now accordingly protest. When he sat down, the Rev. Mr. Anthon, of St. Mark's church, in the same city, who had been sitting in the same pew with Mr. Smith, also rose, and in like manner protested against the ordination of Mr. Carey for the same reason.

Bishop Onderdonk stated that he had received the objections of the Rev. gentlemen, and had in consequence appointed six com-

The most important of the pamphlets which have appeared is called "Tracts for the Times," which sets forth the respective doctrines for the clergy and laity, and in No. 90 winds up with a decided attack on the doctrines of the Thirty-nine Articles.

Newman's propositions, as already given, contain the fundamental tenets on the points of Apostolic succession and the Liturgy; in the subsequent realization of those theories Puseyism proved her analogy to Romanism. There can be no salvation other than in that church whose clergy can shew their ordination in lineal descent from the apostles. By imposition of hands is the bishop invested with the power of the Holy Ghost, with equal authority to impart the same to others. If even the founders and teachers are cautious in their expressions on this head, the relation is regarded by the greater number, and especially by those laics disposed to Puseyism, as most extraordinary* yet well understood. Hence fundamental

petent and worthy persons to examine into the charge which had been made against Mr. Carey, and that they had unanimously reported to him that it was unfounded; and that also was his own conviction, and that he should proceed to ordain all the candidates.—He then commenced reading the prayer, and during the ceremony Messrs. Smith and Anthon both arose and left the church.

The general impression in New York now is, that the doctrines of the Tractarians tending to build up the power and authority of the priesthood, and to revive its obsolete influence over the actions and consciences of men, are favourably received by the ambitious of the clergy.

* The most surprising deductions are here drawn. A secular person, who had always made himself acquainted with the questions of English theology, declared that none but those baptized in the true church can be esteemed a member of Christ. On being asked whether he would exclude all others from salvation, his reply was—"By no means; they may be saved, but God has not accorded them the privilege of being Christians." Consequently it may fairly be assumed as an ecclesiastical tenet that there is some other path to salvation than that of Christianity.

errors in doctrine no longer afford a valid justification for a separation from the church; on the contrary, those Christians who are on the Continent, and are desirous of availing themselves of the means of grace, are referred to the Romish church, beyond whose pale there are no other facilities for their purpose. The acts of the clergy make the sacrament efficacious; and baptism by them produces regeneration. All the protests against individual abuses of the Romish church proceed from the same point, viz., that the church brings forward the Holy Ghost. Hence the belief in the Holy Ghost is subordinated to a belief that the succession by imposition of hands has never been broken. All the difficulties and improbabilities in historical certainty are thus set aside by axioms which would not stand a scientific examination of church history.

The other point, which we have seen propounded by Puseyism from the first, is the adhesion to the Liturgy. This adhesion must be distinguished from such a dependance upon the Liturgy, both on the part of clergy and laity, as would have made it in the serious moments of earthly existence a true haven, and, in their religious life, a safe means of mediation in their communion with their Maker. It is not to be viewed in this light: the Liturgy rather assumes in the eyes of the Puseyites an importance on account of its catholicity, as it is thought that it may fairly be supported by the expressions and dicta of the universal church; and that it also presents a path which may lead to the restoration of many abolished ceremonial usages, and also (at least in Puseyite estimation) because it is to a certain degree antagonistic to the

protestantism of the Thirty-nine Articles. The restoration of ancient usages, for example, the congregation turning to the east when reciting the creed, is a very different sort of thing from Luther's aversion to become an Iconoclast. He asserted that, as with every ordinance of God, art may be brought to the service of the Gospel; that the question lay in the removal of the pictures from the heart, not from the walls; and that all usages, which do not intrinsically constitute abuses, so long as they may be adopted with safety, are really matters of indifference, but may become perverted in different places. Among the Puseyites the catholicity, ideal or actual, of the institutions is the question; and this involves almost a certainty that their improper application is disregarded.

While Puseyism makes a stand on the catholicity of the succession and the Liturgy, it propounds the objective importance of the Last Supper against the Zuinglian views generally entertained in England on that subject. The Lutheran churches had a decided feeling about the Lord's Supper, as they, regarding all that happened as the act of Christ himself, desired to assure to the communicants the attainment of its object —the forgiveness of their sins. Among the Puseyites catholicity is again brought forward, and therefore the operative influence is directed to the elements, and not to the recipients. In their support of Catholicity on this head, they revive the controversy against the doctrine of justification by faith. The Puseyites assert that this controversy, almost worn out by their opponents, is stated partially: an imputation of retrogression in scientific theology which is not altogether without foundation. It is commonly stated that the

motive principle opposing the influence of our early life emanates from the disposition of the individual, not from the act of the Holy Ghost. In place of the Holy Ghost the Puseyites substitute the church. Hence they deduce the new life of the regenerated to baptism, that is, baptism administered by a duly ordained clerk of the succession. The repentance of the regenerated then commences with penitential works,* and a weight is attached to obedience to the commands of the visible church, while fasts, ascetic practices, and restrictions play their part. This similarity to pelagianism contains the very kernel of this section of the movement. An injustice would be done the Puseyites by supposing that there is in this any backsliding from their zeal and endeavours for conversion; in the profession "that nothing external, nothing created, has power to save the soul of a sinner" they are certainly deficient. The principal individuals of this party evince a moral seriousness in it; the leaders would in the most decided manner counteract all show service; but not monkish ascetics,nor evangelical counsels.† This is the ground

* In spite of all the attention given by the leaders of the movement to this point, the doctrine is naturally diverted to the opus operatum. One of the best known theologists among them was of opinion that in St. Paul's description of conversion, "Paul speaks in such cases only of sins which existed before baptism." The poor sinner has nothing left but to employ an advocate, instead of pleading his own cause with his Lord. Eight years of ecclesiastical repentance were enjoined to a soul in tribulation; by which it is expressly laid down that there is no other repentance than the one intended.

† The opinion of one of the first partizans on Luther's monastic vows may serve as an illustration; viz., he should have kept them in any case, although he may have perceived that they were taken against all human and divine institutions, in disobedience to his father, and in transgression of God's command, if he had really repented of it.

of their hostility to the Reformation, particularly to that of Germany; and hence it is, that they despise English dissent, and the Evangelical party of their own church, who base their secession and origin in the present century on their belief in justification by faith, and always make declaration of the same; for that reason, they also view the Thirty-nine Articles unfavourably, as still retaining the principles of the Reformation, and not constituting the church an agent between Christ and those who believe on him in all its struggles. Puseyism has directed its efforts towards Catholicity, and the attacks upon the Articles simply originate from that cause; that it has not made further progress, may be attributed probably to the polemic controversy against it, which has restrained individuals and the world generally. But the more the vital question is agitated, whether the Anglican church will continue in their tenets, to which she pledged herself at the Reformation, the more must the question on justification be brought to some decision, and in this case there can be no compromise of opinions. The English have just ground for opposing innovations, such as introducing images or pictures into the churches, and restoring the sacerdotal vestments of olden times; which are all the offspring of superstition.* But all this is merely the outside.

* In reference to this subject, we may be allowed to give an example of the style of English correspondence, which is generally distinguished for its conciseness and its coming to the point. One of the bishops had heard of certain new-fangled practices which one of his clergy had introduced, and wrote to him enjoining their discontinuance. The parson replied, that the holy Ambrosius had sanctioned such usages. The reply of the bishop was couched in these words: "Reverend Sir,—The holy Ambrosius was not Bishop of E———; I am, and as such command you to lay aside your innovating practices. I am, Reverend Sir, etc."

It must ultimately happen, that Puseyites will admit their Catholicity is merely assumed and secondary, their main question being Rome or no Rome This is clear from other facts, besides the assertions of persons inimical to Puseyite doctrines. Some of the most zealous Puseyites have decidedly gone over to the Romish communion, and have succeeded in overcoming their English Calvinistic prejudices against pomp and ornament in the worship of God, adoration of the Virgin, and the Pope. Others will follow them; and even the most conforming of them, state that the secession from the Church of Rome is not in principles, but merely on certain facts and in their treatment.* Those who express themselves most loudly against the Romish church, go no further than seeing in the creeds of Pope Pius IV. corrupt additions made to the Catholic Faith, and practices arising therefrom.† It may be observed that it is only in solitary cases that usages are attacked, or where some weighty cause prompts the movement, such as supporting the weak in faith; moreover, the most decided steps have been taken towards an accommodation on a matter, which, under existing circumstances, is the most difficult of all, viz. the recognition of the Papal authority. They style the Church of Rome an elder sister church, to which at least a certain consideration is due. In a tract written professedly by a secular pen, but certainly belonging to one of the most able advocates of Puseyism, a deduction is drawn in

* Newman, Letter to the Right Reverend Father in God, Richard Lord Bishop of Oxford, on occasion of No. 90, in the series called "The Tracts for the Times."

† Perceval, Collection of Papers. Vide also the Appendix, where we give a form of catechism, very generally approved by the party.

favour of infallibility, which is declared to be a "*jus de non appellando*" on earth.* Finally, while above all things they endeavour to preserve the catholicity of the Anglican church, they openly state their apprehensions, lest by facts and declarations originating from the heads of the church, and which tend to a more extended Protestant feeling, some more decided steps may become advisable. Whatever may be, they will not abandon their claim to catholicity in the eastern and western churches.† The diocesan of Oxford, the head-quarters of Puseyism, has forbidden the further publication of the Tracts for the Times, and has, in some measure, publicly declared against one or other of them—his process is complied with by the Puseyites, not only as a part of their canonical obedience, but also because they feel that decided commands and injunctions from their superiors might bring the party into disrepute. What they thus submit to as regular and proper, is now however generally looked upon as a judicial decision, and as a special impediment thrown in their way. The fact of there having been no energetic determination employed against the party has not been of service to it, but has only kept it in narrow and restricted limits, for a general controversy would probably lead to the perfect growth and maturity of the seed. Nevertheless there is no want of opponents to it. Even the bishops‡ are

* One Tract more, by a Layman. London, 1841.

† In his Letter to the Archbishop of Canterbury, Oxford 1842, Pusey hailed with great joy W. Palmer's discovery that the synod of Bethlehem, 1672, had anathematized Papists, Lutherans, and Calvinists, but not Anglicans.—W. Palmer, "Aids to Reflection."

‡ Opinions of some of the most eminent Prelates of our church on the dangerous tendency of Puseyite doctrines:—

I. The Archbishop of Canterbury, alluding to "the introduction of novelties in the celebration of Divine Service," has declared,

affected by it; in most of their Charges of last year Puseyism formed the principal topic for argumentation. Those bishops, in particular, who have gained their position by their connexion with the Evangelical party, calling to mind the earlier Catholic spirit, dilate much

that it "is much to be deprecated;" and that "even the revival of usages which, having grown obselete, have the appearance of novelties to the ignorant, may occasion dissatisfaction, dissension, and controversy."

II. The Archbishop of Armagh has been delivering in the course of the past summer, a Charge condemnatory of No. 90, and vindicating the censure pronounced upon it by the Hebdomadal Board.

III. The Archbishop of Dublin speaks of the Tractarians as having been "led to adopt very heartily some erroneous views, through the combined attractions of antiquity and novelty;" and of their system, as tending to "revive but a small portion of neglected truth, combined with a great mass of obselete error."

IV. The late learned Archbishop of Cashel has left behind him an elaborate exposure of Mr. Newman's mystic theory of justification.

V. The Bishop of London has forbidden Mr. Ward to officiate in his diocese; and has recently refused to license another member of the same party.

VI. The Bishop of Calcutta regards the system as one which will, in the end, "make way for an apostacy in our church; unless, indeed, the forethought and fidelity of our divines of dignified station interpose by instinct cautions to prevent it."

VII. The Bishop of Chester, long since, detected in Tractarian views, "a revival of the worst errors of the Romish system." And he has asserted in his recent Charge, that "it does certainly require an elaborate system of argument, in order to prove that persons holding such opinions are consistent members of the Church of England."

VIII. The Bishop of Chichester has recorded his "protest against a system of doctrines recently attempted to be revived, and which had ever appeared to him to be founded upon mistaken views of the general tenor and character of Scripture."

IX. The Bishop of Exeter has publicly "lamented" the leniency with which the Tractarians are disposed to treat "some of the worst corruptions of Rome." He "more than laments the tendency of their views on 'reserve in communicating religious knowledge,' as inconsistent with the special and distinct requirement of our own Church."

X. The Bishop of Durham, after stating that "the effect of the

upon the falseness of the doctrine. The Puseyites take no part in the annual assemblies of the month of May, at which clergy and laity from all parts of the kingdom attend; they account these meetings as innovations, and unauthorised departures from the institutes of the

Tractarian principles has been not merely to recommend a variety of antiquated forms and ceremonies, but to uphold them with such earnestness as to threaten a revival of the follies of by-gone superstition," does not hesitate to assert that "an elaborate attempt has been made" by the same parties "to explain away the real meaning of our Articles, and infuse into them a more kindly spirit of accommodation to the opinions and practices of the church of Rome."

XI. The Bishop of Ripon regards the same attempt as likely to "endanger the integrity of subscription."

XII. The Bishop of Gloucester declares, "the perusal of the 'Remarks upon the Thirty-nine Articles' has filled me with astonishment and concern. The real object at which the writer seems to be labouring, is to prove that the differences in doctrine which separates the churches of England and Rome will, upon examination, vanish."

XIII. The Bishop of Winchester, in a Charge which is not yet published (but is immediately to appear), has expressed his sentiments no less plainly than his Right Reverend brethren.

XIV. The Bishop of Lichfield, in his Primary Charge, declared his conviction of the dangerous tendency of Tractarian views, and described the system as one which saps the foundation of Protestantism, assails the character of the Reformers, and depreciates the Reformation itself.

XV. The Bishop of Lincoln, who seems to have foreseen the present controversy, has spoken strongly on the subject of Tradition, and the deference due to the authority of the Fathers.

XVI. The Bishop of Oxford has recommended that the "Tracts for the Times" should be discontinued, as dangerous, and likely to disturb the peace of the Church.

XVII. The Bishop of Rochester said "he called them novelties, because, although they might have been observed in the earlier ages of the church, they had, from a variety of causes, fallen into desuetude, and their revival would only tend to disturb the minds of their congregations, and that, not because there was any objection to these customs, abstractedly considered—not because they thought there was any positive danger in them, but because they seemed to indicate something more than appeared on the surface, and because they thought, that if allowed to continue, customs which were decidedly objectionable might at last creep in."

Church, the more so as the Dissenters assist in most of these associations. In 1842 there was scarcely one speech which did not contain allusions unfavourable to Puseyism, and these remarks were universally greeted with the warmest approbation. It is not merely this section of the church which protests loudly against Puseyism. The Irish clergymen of the Episcopal church keep up a lively intercommunication, and in their labours for their congregations display the greatest zeal and activity: they entertain a very decided feeling on the individualities of their church, and style themselves High Churchmen, but are thoroughly opposed to every thing of a Puseyite character. Yet several forms which the Puseyites desire to restore to the church service in England, never have been laid aside by the Irish church. It is the custom there to hand the alm's plate in the pews. The prayer for the church militant continues to be read in many churches, and it is only within the last thirty years that marriage and baptism, in that country, were celebrated in churches. In the attitude of prayer, during different parts of the service, the Irish Protestants have adhered much more closely to the instruction of the Rubric than those of England. These facts appear to have hitherto escaped the notice of the dissentients on both sides.

We may thence infer that the ultimate consequences and results of Puseyism, both in doctrine and works, touch too nearly on Romanism for the Irish clergy. The present government has in the last Episcopal appointments evinced a disinclination for this party. In spite of all this antagonistic feeling, we have however no right to suppose that the party is either few in number or on the decline. As the very heads of the

party held professor's chairs in Oxford, so those junior members of the clergy who have studied at Oxford during the last ten years, have been subject to their influence. It is, of course, by no means easy to make a correct calculation as to the numbers of its adherents; but assuming all the clergymen who have recently attended the University of Oxford, to be more or less tainted with these views, there may well be one thousand. A theory thus put forward, which does not turn upon any previous theological manifestation in England, opens a way to a very extensive sphere of action; for what ultimate consequences the supporters may associate cannot be predicted, but we may conjecture, from the point whence the decision to remain quiet emanated. The influence of the church on the general body, and particularly on the laity, will appear when there shall be an association to follow up those principles of catholicity developed in the Pelagian elements. For some time this party has been an object of attention, as an increase of scientific theology may be expected from it. The study of the works of the Fathers and ecclesiastical archæology are in very general repute. But the nature as well as the mode of pursuing their studies, shews that it is merely to serve a particular purpose, viz., the substantiation of their innovations by reference to the authority contained in particular passages of the Holy Fathers, and the general appliance of their usages. This practical object offers of course a seriously injurious obstacle to a purely scientific treatment of the works in question. Their positions in the University of Oxford, the libraries, the external assistance in literary undertakings, the lives of so many who have dedicated themselves to science, all these

things conspired to invite an activity in the cause of knowledge; but the service to be rendered by English theology to Puseyism seems rather of a negative kind, and the controversy against it will at last go back to theology.

The English clergy seems to be composed, as we have seen, of many and divers elements; yet there is not only an unanimity in worship and constitution, but there is also a general prevalent character in the discharge of official duties. In this instance among all parties, and even the Puseyites, a lively zeal is conjoined to practical talent, and both are upheld by religious support and general education, as also by social and political combinations. While they are deficient neither in dependence nor authority, they agree in selecting the participation of the people as the field of their operations, in which individuals are factitiously raised above their parties, a thing of rare occurrence in England.

## CHAPTER IV.

### THE COMMON PRAYER BOOK.

Its History.—The Table of Lessons.—Sunday worship, with the Litany and Communion Service.—Administration of Baptism.—Confirmation.—The Commination.—Psalter and Psalms and Hymns.—The four formulæ at the end of the Common Prayer Book.—Alterations in the North American Common Prayer Book.—The importance of the Liturgy, and opinions of the same.—Holidays.

In the two preceding chapters we have discussed the personal agents by whom the church works. Our duty is now to shew how the Anglican clergy discharge their office, whilst we consider the active means of the church's efficiency. In so doing we must necessarily take the fixed and general principles adopted by the church as a body; and after that, those particulars which evince the activity of individual clergymen, and establish their relation with their flocks. The former consists of the liturgical, used as well in the Sunday divine service as in official matters; in a word, the contents of the Common Prayer Book. To the latter belongs the preaching as well as the pastoral activity of the clergyman. In thus distinguishing the active means by which the church operates, we shall add a chapter on the outward means at the church's command, and subjoin to the remarks on that a description of

what in the present day is done for the extension of the church.

The Common Prayer Book of the English church has been her means for preserving to the clerical and similar bodies her integrity; and if perchance she may have retrograded, to bring her forward again. The attachment for and adherence to the Common Prayer Book is based not merely upon the feeling, that in each path of life it is a companion to the individual, but also because in it is comprised and declared the whole character of the church. Before the compilation of the Common Prayer Book there were several Liturgies in use in various parts of the country.* After carefully extirpating from these every thing not in unison with the principles of the Reformation, the new Liturgy was with the assistance of certain theologians from the continent, particularly Bucer, adapted in 1548 on their model. Some amendments have been made since that period, but not of such a character as to affect the body of the work; under Elizabeth the appeal to God for deliverance from the Bishop of Rome was expunged from the Litany, and the following addition was made to the words in the Lord's Supper:

"The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life,"—"The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life."

The Liturgy then, despite all the opposition of the

* There were the five Liturgies of Sarum, York, Hereford, Bangor, and Lincoln: the first for the South, second for the North of England; third for the South, fourth for the North of Wales; the last for the diocese of the same name.

Puritans, remained unaltered until the year 1642 saw it abolished entirely by the parliament. The hostility against it, as well as the impulse given to the Presbyterian Directory of Westminster, a compilation in lieu of the Common Prayer Book, did much towards facilitating the unconditional re-establishment of the Liturgy upon the Restoration. In the year 1661 there were some discussions between the Episcopalians and the Presbyterians on certain alterations; but these led to as trifling results as similar attempts after the second revolution, since which the question of amending the Liturgy has never been mooted, the Dissenters having abandoned it altogether; and although it is probable that a desire may be felt by members of the church for alterations on some points, still no steps have ever been taken towards effecting any desideratum of the kind.

In the Common Prayer Book we first meet with the practice of reading enjoined, or the command to read the Scriptures throughout the year. A portion both of the Old and New Testament is appointed for each morning and evening. The Old Testament is thus distributed into its largest chapters over the year; the Psalms are not included, because they are used elsewhere, as we shall see further on. The New Testament is divided: the historical books being assigned for morning, and in the evening the epistles, leaving out the Apocalypse—the perusal occupying four months. Originally this was intended as a portion of the regular daily service; but as, excepting in a few places, that custom has fallen into desuetude, these institutes may now be regarded as referring to domestic worship. In the lessons then, the festivals of the church hold a place among which the days dedicated to the Apostles are still retained.

Those portions of the book in use in ordinary service are the following:

I. Order for Morning prayer daily throughout the year.

II. Order for Evening prayer daily throughout the year.

III. The Athanasian Creed, to be said on certain festivals, in lieu of the Apostles' Creed.

IV. The Litany.

V. Prayers and thanksgivings on several occasions.

VI. Collects, epistles, and gospels.

VII. The order for the administration of the Lord's Supper.

There are mostly two services on Sundays: one commencing about eleven, the other about three in the afternoon. In many churches there is also a third, about six or seven in the evening, the order at which is the same as in the afternoon. The Liturgy itself is almost the same for morning and evening, except that in the latter case it is somewhat abridged; those additions to the morning service, the Litany and the Communion, are not introduced in evening service. We will first give a description of the evening service, and we can return to the morning afterwards.

The order for evening prayer is divided, like the morning prayer, into three parts: the first contains the absolution; the second, the lessons from the Scriptures; and the third, the prayers. The Liturgy commences with certain sentences from the Old and New Testaments bearing upon the first part of it, such as Ezek. xviii. 27; Matt. iii. 2, and others to the same purport. Some of these are read generally, Ezek. xviii. 27, and the last. Then comes the exhortation to the congrega-

tion, who are called upon by Holy Writ to acknowledge their sins, more particularly so when they assemble together on occasion of divine worship, to offer their petitions and thanksgivings to the Almighty. "Therefore," it concludes, "I pray and beseech you as many as are here present, to accompany me with a penitent and humble voice unto the throne of the Heavenly Grace, saying after me."

All then kneel down, the minister saying the acknowledgment in general confession, which the congregation says after him aloud. The clergyman then rises and pronounces absolution, again kneels to the Lord's Prayer, in which he is followed by the congregation, as in the general confession. The minister continues, "O Lord, open thou our lips;" to which the congregation responds, "And our mouth shall shew forth thy praise."

*Min.* O God, make speed to save us.

*Ans.* O Lord, make haste to help us.

Then all standing, the priest saying,

Glory be to the Father, and to the Son, and to the Holy Ghost.

*Ans.* As it was in the beginning, is now, and ever shall be; world without end. Amen.

This antistrophe closes each Psalm.

*Priest.* Praise ye the Lord.

*Ans.* The Lord's name be praised.

A selection of the Psalms appropriated to each day is then read, which are divided into sixty morning and evening services for the thirty days in each month, thus being reperused every month in the year. They are read in the responsive style; the clergyman reads one verse, the congregation the other, and so on alternately.

In cathedral and university chapel service the singing of the choir is here substituted for the responsive recital of the congregation. Reading the portion of the Old Testament proper for the day succeeds to the Psalms, and then a portion out of the New Testament. Between, the two short canticles, such as the Song of the Virgin, or that of Simeon or Zacharias, or the Te Deum, or other Psalms not included in the ordinary rotation for other days, are sung or said. These canticles, which are also used after the reading of the second lesson, are followed by the Apostles' Creed. The lessons are heard sitting, and the people rise during the Apostles' Creed, at the conclusion of which all kneel, and the priest says, " The Lord be with you."

*People.* And with thy spirit.

*Priest.* Let us pray. Lord have mercy upon us; Christ have mercy upon us; Lord have mercy upon us.

In these sentences the congregation join the priest aloud. To this again succeeds the Lord's Prayer, also said aloud by the people, and the priest says—

O Lord, shew thy mercy upon us.

*Ans.* And grant us thy salvation.

*P.* O Lord, save the Queen.

*A.* And mercifully hear us when we call upon thee.

*P.* Endue thy ministers with righteousness.

*A.* And make thy chosen people joyful.

*P.* O Lord, save thy people.

*A.* And bless thy inheritance.

*P.* Give peace in our time, O Lord.

*A.* Because there is no other that fighteth for us, but only thou, O God.

*P.* O God, make clean our hearts within us.

*A.* And take not thy Holy Spirit from us.

Then follow the prayers, in separate portions however, which are each terminated by Amen. First, the collect for the day, second a prayer for assistance against danger. At this part an anthem is sung, which is succeeded by the prayers for the king and royal family, for clergy and their congregations; then prayers and thanksgivings appointed for particular occasions; and lastly, the prayer of St. Chrysostom, for knowledge of the truth in this world and eternal life in the next. The whole Liturgy is concluded with the blessing; singing and the sermon follow. During prayers the people sit,* but during the psalms and canticles they stand. In the Scottish church they stand at prayers, and sit in the singing; there is no prescribed authority for it, but the practice is general. The morning service is not in the slightest particular different from what we have given, as for the first part; in the second only, inasmuch as different psalms, canticles, and lessons, are used. In the third part, after the collect of the day, other prayers, for grace and peace, are adopted; the principal difference being in the use of the Litany.

The Litany commences with some brief appeals to God's mercy, which are repeated or responded to aloud by the whole congregation. After the next sentence, deprecating God's anger, the people answer, "Spare us, good Lord." Then come prayers for preservation from evil and the retention of good: to the first of which the congregation answers, "Good Lord, deliver us"—and to the last, "We beseech thee to hear us, good Lord." Then succeeds the Lord's Prayer, certain other responses, and the prayers; the prayer of St. Chry-

* This is not the case in the churches of the Established religion in Ireland.

sostom also concluding this part. All this, viz. the Liturgy and Litany, are delivered from the reading-desk.

In the morning service the sermon does not immediately succeed the blessing as in the evening; but after the people have sung, the priest proceeds to the altar to read the service preparatory to communion. [This service will be familiar to our English readers, as, indeed, may be said of the whole, although those who do not attend divine worship as performed in the ritual of the Church of England may not be conversant with the order pursued]. The Communion service is read as far as the Nicene creed, after which the sermon is preached.

All that we have already mentioned is the ordinary service of Sunday morning; and on Sacrament Sunday, usually the first Sunday in the month, the sacrament is administered to the communicants after the sermon. On such occasions, at the conclusion of the service, the general body of the congregation quit the church those who remain, either communicating or remaining as spectators.

The Communion service is commenced by the recital of one or more sentences selected for the purpose, and applicable to what is being done; during the perusal of which, the deacons, churchwardens, or other fit and proper persons, make a collection for the poor of the parish.* The priest then reads a prayer for the church militant, some advice to the communicants, and a con-

* In Germany there is a collection made, termed "Confession-money," for the clergyman—a practice unknown in England.

It may be remarked also, that the clergymen of private chapels, who are not permitted to infringe on the rights of incumbents by administering baptism and other rites of the church, may nevertheless administer the sacrament.

fession of sins. Then come the absolution and words of comfort, and afterwards the distribution of the elements. This is taken kneeling. The Lord's Prayer follows, and the congregation are dismissed with the blessing.

The prayers and thanksgivings, on particular occasions, relate to the weather, to illness, to famine, war, peace, the session of parliament, and are offered up both mornings and evenings.

The practice of kneeling at the reception of the bread and wine was highly objectionable to the feelings of the puritanical party, and to meet the charges made by them upon this subject, a notice was inserted at the end of the Communion service disavowing in such practice all intention of adoring the elements of the sacrament.

The next portion of the Book of Common Prayer, after the Communion service, is occupied by the formulæ to be used in the rites and ceremonies of the church, such as baptism, matrimony, confirmation (to which belongs the catechism), burial, visitation, the administration of the sacrament to the sick, and churching of women.

There are three forms of Baptism—public baptism of infants, the same in private, and baptism of adults. We will just call our reader's attention to those words in the first, which gave offence to many in former days, and also to those with which the Puseyite doctrines agree.

After prayers, the reading of the gospel, Mark x. 13—16, and an address to all present, and particularly to the sponsors; the priest asks the latter whether they will in the name of the child renounce the devil and all his works, the vain desires and lusts of the world and

the flesh—whether they believe the Apostolic creed—whether they desire baptism in this belief—and whether they will obediently keep God's commands. Then come other prayers, and baptism of the infant in the name of the Father, the Son, and the Holy Ghost. The minister then says:

"We receive this child into the congregation of Christ's flock, and do sign him with the sign of the cross (the clergyman making the sign of the cross on the child's forehead),* in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banners, against sin, the world, and the devil; and so continue Christ's faithful soldier and servant unto his life's end. Amen."

The priest then says:

"Seeing now, dearly beloved brethren, that this child is regenerated† and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto Him that this child may lead the rest of his life according to this beginning."

All then kneel, and say the Lord's Prayer.

* The sign of the Cross in the baptism was, like kneeling in the Communion, objectionable in a very high degree to the Puritans. Instead of this, they make use of phrases which announce their opposition to the Catholic and Lutheran doctrines of declaration and justification. The Thirtieth Canon also propounds that the sign of the cross is not an essential portion of baptism, and alleges that the recipient has been previously admitted to fellowship in the church; consequently this usage is purified in the Church of England from all papistical error and superstition.

† It is upon this that the Puseyites ground their doctrine of regeneration by baptism; but the formulary has not a word about the importance attributed to the true succession, upon which every thing depends.

And the priest then offers up a thanksgiving to Almighty God for having regenerated the infant with his Holy Spirit, received him by adoption, and incorporated him into the holy church; praying also, that as the infant is partaker of the death of Christ, he may also be a partaker of his resurrection, and that finally, with the residue of God's holy church, he may inherit the everlasting kingdom.

The exhortation to the sponsors concerning the infant's salvation, health of his soul, is concluded by an injunction to bring the child to the bishop for confirmation as soon as he is acquainted with the Ten Commandments, the Lord's Prayer, and the Creed.

The form of catechism alluded to in baptism is in the shape of question and answer, and contains the substance of the five main propositions, but it is deficient in a declaration such as Luther's. Several more diffuse and larger catechisms have been published, which are used as preparatory to confirmation. English education has undoubtedly received a great impulse of late, and consequently, more solicitude is shewn for the religious instruction of youth—the religious instruction of youth being, by the way, in a country situated like England, a question not easy to decide, at least as far as not scholastic education bears upon it. This has been shewn most decidedly in the proceedings last session. The inconvenience and deficiency of this would have made themselves seriously felt long ago, had not domestic religion lent a helping hand. In all the numerous schools established of late years, religious instruction forms some part of the system, thus operating as an indirect preparation for confirmation. This, as our readers know, is the business of the bishop, and

is administered by him at his triennial visitation to each parish. It takes place more frequently in the very numerous congregations of the great towns; in which the clergymen of neighbouring parishes also bring their charges to the parish church where the confirmation is held.

When the bishop has determined on holding a confirmation he gives notice, which is read by the clergymen in their churches. The clergyman accompanies this notice with an invitation to send all children fit for confirmation to him for instruction, which lasts from six weeks to three months. The minister must be able to say that the children to be confirmed are thoroughly versed in the catechism, to ascertain which he examines them. The clergyman then gives the catechumen a certificate of confirmation by the bishop, who of course cannot possibly be acquainted with the individuals, but relies in that respect upon his subordinate. There is no precise age for confirmation: children, adults, and even old people sometimes receive it. On the day of confirmation the catechumens occupy the body of the church, their relatives and the spectators sitting in the galleries. The bishop and the clergymen stand at the altar, and after some few words on the importance of confirmation, similar to those used in clerical ordinations, he inquires of the catechumens whether they renew the promise made by their sponsors in baptism, ratifying the same in every respect; to which the answer of each is, "I do." Then follow some responsive sentences; after which a prayer is offered up by the bishop on behalf of the individuals about to partake of the rite; which done, the catechumens rising from their respective places in small parties, kneel round the

altar. The bishop then imposes his hands upon them, and says:

"Defend, O Lord, this thy child (or servant) with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come into thy everlasting kingdom. Amen." This over, the Lord's Prayer is said, and the benediction concludes all. According to a declaration in the Common Prayer Book, no one who has not been confirmed, or who is not ready and willing to be so, may take the sacrament.

The confirmation of the English church is simply reception into the church, and does not assist on the whole the relation of the incumbent to the congregation. The individual instruction has, however, an influence. The non-confirmation of the Dissenters has not been without its effect, as on one hand it has induced a feeling of disregard for the rite; and on the other, the increase of the controversy has facilitated the adoption of Puseyite ideas on the subject.

In the preceding pages we have thought it advisable to give extracts from the Book of Common Prayer, in order to convey a more specific and accurate notion than a mere description of its contents could do. We will now take leave to pass over the remaining ritual formulæ, in order at once to come to one which is quite peculiar to the Church. We speak of "The Commination," a denouncing of God's anger and judgments against sinners. This is read on Ash-Wednesday (the first day of Lent); and is not merely read in churches where there is regular divine worship, for on this day, in most churches, morning service, without a sermon, is performed. After reading the Liturgy and Litany,

the clergyman, premising that in the ancient church a holy custom obtained at the commencement of Lent, of holding up to public penance persons convicted of notorious sin, therefore (and until the restoration of such discipline*) declares it is expedient to recite God's denunciations against sinners.

The curses are then read as they are given in Scripture, after each curse the people saying, Amen.

An exhortation based upon what they have just heard is then delivered by the minister, in which they are enjoined to repentance, and to seek in Christ for pardon and intercession. All kneel, and recite the Fiftieth Psalm and the Lord's Prayer, some alternate sentences similar to those in the Liturgy, and the minister offers up three prayers, in the last being accompanied by the congregation. The Benediction, from Numbers vi. 24—28, finishes the ritual.

The next in order in the Prayer Book, after the Commination, is the Psalter, according to the received English translation of the Bible, and as we have observed, apportioned into sixty morning and evening services. This version of the Bible was first promulgated by James I. in 1611, before which there were others. In 1526 one was made by William Tyndal, anonymously, however; this was improved in 1534 and again in 1536 at Antwerp. One in 1535, the produce of the united labours of several learned individuals, and dedicated to Henry VIII., was given to the world by Miles Coverdale, folio; a quarto edition of which was also printed in 1550 and 1553. In 1537 there was one by Thomas Matthew, an assumed name. The books of

* This parenthesis is three hundred years old, without any attempt having been ever made to establish the discipline.

the Old Testament, as far as Chronicles, Jonas and the New Testament being done by Tyndal; the remainder by Miles Coverdale and J. Rogers; revised in 1539 by Cranmer, and reprinted from 1541 to 1548. In 1557 a New Testament was published by the exiles at Geneva; the entire Geneva Bible of 1559, dedicated to Queen Elizabeth, went through twenty or thirty editions during her reign. In 1562 and 1566 Cranmer's Bible was reprinted, and came out again revised and improved in 1568 and 1572, entitled the Bishops' Bible. In 1582 the Rheimish New Testament was put forward by the fugitive English Catholics in Rheims, where the whole Bible finally appeared in 1609 and 1610.)

The Psalms, which as we have said, are alternately spoken in the ordinary churches, are sung in the cathedrals by the choirs. In some Catholic churches the Psalms are sung alternately; not however in verses, but in paragraphs. This proves that the reading of the Psalms represents the hymnological part of the divine service. The Psalms have been put into metrical form, and used for congregational singing: they may be seen in this shape as an appendix to the Common Prayer Book. Other hymns, written for special occasions, were not much used formerly, but they have recently met with general approbation. This is not attributable to the Episcopal church herself; but the idea was borrowed from the sacred compositions of Isaac Watts, a Congregationalist minister in London, and also from the well known brothers, John and Charles Wesley. These are generally adopted in the Episcopal church, and have found a great number of imitations, among whom may be instanced John Newton, one of the best

known clergymen in London at the commencement of the present century. In some congregations there are particular hymn books in use, which are the private compilations of the clergymen for the time being; these hymns possess a certain individuality of character, in the distinction preserved between them and the elder Lutheran church vocal music. If the songs of the English church by their further extension should reach this objective position, it may be also a matter of doubt whether the whole church is not imbued with the spirit of a certain religious excitation, which manifests itself in these hymns, in which the people take so prominent a part.

The Psalter is followed by forms of prayer and thanksgiving on particular occasions, for the use of persons at sea, and for four particular days in the year. The anniversaries of the Gunpowder Plot, fifth of November; the landing of William III.; the Martyrdom of Charles I., in which the mercy of God is invoked that the blame of innocent and holy blood shed by the hands of wicked men may not be visited upon us. The last of the four is the Restoration of King Charles II.

One other form of thanksgiving, for the accession of the present reigning family, on the 1st of August; the articles of religion; and in some editions the forms of ordination of priests and deacons, and the consecration of bishops, and the Prayer Book is concluded. We have already mentioned the metrical version of the Psalms.

Before proceeding to a further consideration of the feelings of the secular body for the Liturgy, we will just indicate the alterations which have been made in

the Book of Common Prayer used in the North American Episcopal church.

The most important of these is the omission of the Athanasian creed.

The Commination is also abolished, as well as the four forms of prayer after the Psalter, and the 21st Article, that councils cannot sit without the consent of the sovereign. Forms are added to it, for the visitation of those *in prison*, for thanksgiving after harvest, for family worship, for the consecration of churches (a formulary for which is also given in some of the English dioceses, but, as may be supposed, without their being binding), and for the induction of parsons. The alterations are principally directed to the relation with the state, and towards some obsolete expressions and repetitions. It is perceptible, that as a principle these amendments have been as trifling as possible; it may be regretted that some of the vigorous responses which follow the Creed and the Lord's Prayer have been omitted. The metrical psalms are accompanied by a collection of hymns.

Slight as the alterations made in the North American Common Prayer Book are, they would not for an instant be tolerated in England. That spirit which so stoutly opposed all liturgical change in olden time exists still; alteration could not be constitutionally made unless by a convocation. Should this, contrary to all reasonable expectation, be really ever again assembled, a most determined opposition to it from the laity will be most probably the case, which will lead to some new secession, which, as English history shews us, is a movement the facilities for organising which are great. The Book of Common Prayer is regarded as the rallying

point of the church; it is binding upon all dioceses and livings, and so far is above all church regulation. It also keeps the sects together. The Puseyite relies upon certain expressions in the formularies, and maintains that such are laid down in the Catholic church according to his views; while your man of Evangelical persuasions has no reason to dread any such interpretation in his church while the Articles make a part of the Common Prayer Book, by which the formulæ and material dogmas of the Reformation are so unquestionably upheld. The laic turns to this book from his earliest childhood, and in all the moments of the religious part of his existence. It is useful in all the responses and answers at divine service, thus heightening the interest of the congregation. To the ear of a stranger, accustomed only to general singing, general speaking must sound harsh and deafening; but to one brought up in it from infancy, the influence is very different. External appearances must at all times be a very uncertain criticism in the worship of a Supreme Being; the heart should participate in all that the lips pronounce. The regular church-goer says he goes there to say his prayers, which he can most agreeably do in attending to the Liturgy, when it is well read. The careful enunciation of the clergyman in the performance of this part of divine service, shews how highly it is esteemed by the congregation. The usage of reading lessons from the Scriptures has a direct tendency to increase and diffuse Bible knowledge. The prayers and responses are impressive and striking; but had they been changed in the last century, the old affection and attachment for them would have scarcely revived. In these prayers the member of the Anglican church

lives, as the German Evangelical of the Reformation lived in Luther's songs.

The attention of the congregation must not be passed over. This is shewn in the length of the morning service, usually one hour and a quarter; it can scarcely be imagined that an auditor could continue for such a length of time in a tone of mind suitable to prayer, were there not a very lively and reviving power in the solemnity and vigour of the words. It cannot be denied that the preacher's task is a most arduous one, and that his chance of making an impression on his audience is small, when we consider that they must be fatigued before he begins, and also that he has to contend against the previous intensity and applicability of the prayers and the sacred writings.

The repetitions are very remarkable.

The Lord's Prayer occurs no less than four times, besides being said at the commencement of the sermon.

The Collect for the Sunday recurs, like the Creed and some responses, twice.

The prayer for the king in different forms thrice.

The regular distribution of the Psalms and Lessons must also be included, besides the Communion service, on Sundays.

The alternation of the verses in reading the Psalms cannot have the same powerful effect which the singing them by paragraphs had. Indeed, that which was merely provisional has been retained continuously, unless perhaps it was settled in earlier times, and afterwards altered. And neither the laity nor clergy would choose now to make any change, fearing lest any sign of the permanency or proof of the efficiency of the English church might be deprived of some of its importance.

This attachment to the Liturgy is accompanied by another fact, viz., that the Englishman generally keeps to one church, mostly that of the parish in which he resides. Previous to the commencement of the service the whole of the congregation, even where their numbers exceed one thousand, are generally assembled. The week-day services are but scantily attended; it is only performed in particular churches, and in chapels attached to the universities for the benefit of the members of the college. In some places great anxiety is displayed for a more perfect revival of it, and the Puseyites make a great point of it. Dr. Pusey, indeed, goes so far as to reproach the German churches with not performing a week-day service; on such occasions there is no sermon.

The Festivals of the English church are the last to claim our attention. We have already said that there are special Lessons appointed for the feast days, which were celebrated in the Lutheran church: there are also Epistles and Gospels, all which are to be found in the Prayer Book. There are, however, but two out of the number in any way observed by the generality of church people, viz., Christmas Day and Good Friday; the rest having fallen into neglect; which is attributable probably to the gradual propagation of Puritanical doctrines. The observance of Sunday will be a subject for observation in a future Chapter.

## CHAPTER V.

### PREACHING, AND THE CURE OF SOULS.

The Book of Homilies.—Polemics in Preaching.—Preaching of recent times.—The Cure of Souls, as influenced by the Methodists, and its consequent recent revival.

It is an integral property of the Anglican church, that the clergyman should be deemed liturgical as regards those who attend the church, or upon whom she confers the benediction in any of her religious offices; and that the functions performed by him have no reference to the individual, nor even to his appointment to a particular congregation, is deeply impressed on the religious comprehension of the Anglican church. It now devolves upon us to consider that part of the efficiency of the English church, in which the personal influence of the clergyman is brought into operation, manifested in public worship by the sermon, and in contradistinction to the liturgical offices by the cure of souls.

In the same way that we have felt ourselves obliged to take a slight retrospect of the English church; we deem it also advisable to go back to early dates for a more perfect elucidation of the position and importance of the sermon.

The Homilies particularly claim our notice; they were composed and published in two books, under Edward VI. and Elizabeth.

The Thirty-fifth Article thus speaks of them:

"The second book of homilies, the several titles whereof we have joined under this article, doth contain a goodly and wholesome doctrine, and necessary for these times, as doth the former book of homilies, which were set forth in the time of Edward VI., and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understood of the people."

The thirty-fourth of the Forty-two Articles originally compiled in the time of Edward VI., and which form the basis of the present Articles, contained an injunction respecting the first book of homilies, similar to that just given. The first book itself was published in 1547, soon after the accession of Edward VI., prefaced as follows:

"The king's Majesty in accordance with the wise counsels of his dearly beloved uncle, Edward Duke of Somerset, the guardian of his Majesty's person, and protector of all the kingdoms, lordships, and subjects of his Highness;* and with the advice of the other members of the Right Honourable the Privy Council, has considered the numerous and awful errors which have hitherto prevailed in his Grace's kingdom, by the false and usurped power of the Romish bishop, and through the ungodly teaching of his followers; not only to the great damage of the Christian religion, but also (unless by God's mercy) to the eternal loss of invaluable souls, who have been led away by hypocrisy and false teaching; and from the worship of the one true living

* The term Majesty was first assumed by Henry VIII., but it was not till a century afterwards that the address of Highness, and Grace was finally laid aside.

and eternal God, to the honouring of creatures even of wood and stone; brought from the keeping of God's commands to the devices and fabrications of men, and from the true religion to papistical superstitions; the king has further considered how earnestly and sincerely his dearly beloved subjects desire to be relieved of all superstitious errors, and to be guided and directed truly and by the Word of God, to the living bread for men's souls; whereby they may acquire knowledge how to honour God sincerely and agreeably to the inspiration of the Holy Ghost; how to serve their king in all humility and subjection; and how to act wisely and honestly by all men. The king is of opinion that the nearest and properest way to eschew an improper, shameful, and ungodly life, and to drive away erroneous doctrines, based on superstition and idolatry; as well as entirely to get rid of all dissension upon difference of preachers, will be to put forward and declare truly and clearly the Word of God, which alone leads to all virtue and wisdom: lastly, all parsons shall as skilfully as may be, have some wise and fruitful discourses prepared to read and deliver to their parishioners, for their instruction, comfort, and support; the king has therefore had a book of homilies composed, in which are contained divers wholesome and prudent advices, to incite the people that they honour and obey Almighty God and diligently serve Him, each according to his rank, calling, and condition; his majesty also desires all parsons, vicars, curates, and all others who have spiritual cure of souls, and earnestly enjoins them to read these homilies every Sunday in the year at high mass,* when the people are most numerously assembled,

* In the next edition of 1549, the word communion is substituted

clearly and distinctly, in the order in which they stand, excepting when a sermon shall be preached; and in such case only, and for no other cause whatsoever shall the reading of a homily be postponed until the following Sunday. And when this book of homilies shall be diligently read to the end, so shall the same, according to the will of the king's majesty, be renewed and be read again from the beginning in like manner as above given, until the further pleasure of his grace on this head be made known. His majesty also commands the before-named ecclesiastical individuals, that on the first feast, which shall fall on a week day in each quarter of the year, they diligently read his injunctions* in public, and in the manner and form hereinbefore prescribed; and on every other holy day throughout the year, which happens in the week, they shall recite the Paternoster, the Articles of our belief, and the Ten Commandments, in English, before the people, as already commanded, so that all ranks and ages may learn to acknowledge God and to serve him according to his Holy Word. Amen."

The homilies were partly prepared by Cranmer. Bishop Ridley also contributed in some degree towards their production. They were abolished by Mary, but were revived under Elizabeth, who published the second book already promised in the first edition. Both were given to the world in 1562, accompanied by a preface,

for "high mass;" and, in another edition of the same year, "in such order and place as is appointed in the Book of Common Prayer," which had meanwhile appeared.

* Articles of Visitation in the year 1547, which by a special enactment of Henry VIII. might be applied to the minority of the king. They contained ordinances in operation before the appearance of the Common Prayer Book and the Articles.

which is almost a transcript of the previous one. The superstition and idolatry are alluded to, but not coupled with the name of the Bishop of Rome, neither does the word papistical occur, nor any synonymous expression. Upon the necessity for such a work and its intention, we find—

" As all those who fill clerical appointments are not equally gifted with the power of preaching, so as to instruct the congregations entrusted to their charge, whereby great misapprehensions may arise, and ignorance continue, if some honest remedy is not speedily found and cared for "

In 1571 the last homily, " Against rebellion," was superadded to the other twenty of the second book.

These homilies were by no means intended to supersede sermons, rather the reverse, according to the instructions of the king to the bishops in respect of their visitations in 1547, where

" They shall in no wise and in no place preach any doctrine, or bring the same amongst the people, which shall be opposed to or at variance with the end and intent of the substance of the homilies published by the king's authority; also they shall permit nobody to preach, nor give him leave thereto within their dioceses, unless they know the same, or at least have right to expect it from him."

While this permission for free preaching was given, a great apprehension was at the same time entertained of its subjective influence, and lest occasion might thereby be given to fanatical doctrines. (And here it must also be particularly remembered, that the movements in the English Reformation did not emanate from one leading fundamental tenet; there was no

" unus et principalis articulus," as in Germany, to set up, and so do away with all perversions.) The homilies must have become current very speedily, as the Catholic party under Mary thought it absolutely requisite to meet them with other homilies. This was alluded to in a brief written by Bishop Bonner soon after Mary came to the throne. The famous Cardinal Pole, at a later period, prepared an abstract of them; they were to consist of four books, and to comprise "The controversial points for preservation of the people against error, the Creed, the Ten Commandments, the Lord's Prayer, the adoration of the Virgin and the Sacraments, acknowledgment of the epistles and gospels, the respective estimation in which vice and virtue ought to be held; and lastly, the practices and ceremonies of the church." This design was never accomplished, and Elizabeth, as we have already said, reinstated the original homilies. In 1622 they were in full vogue, as may be gathered from the following passage in a letter of James I. to the Archbishop of Canterbury, which speaking of them, says—

"The homilies published by authority in the Church of England, not merely as an aid to those who cannot preach, but as a pattern, and in some sense a limit, for such clergymen as can."

In the present day they are not, and have not for a long time, been in use, perhaps on account of their antiquated style; but they are still regarded as a sort of secondary declaration of faith. In this respect they are therefore in considerable request. The powerful and vigorous manner in which their subject-matter is handled had great weight in propagating the reformed principles in England; the stanch and decided hostility

which they breathe to all Romish doctrine presents a distinct opposition to those matters which are the very essence of the Puseyite agitation. The promulgation of a work so strictly enjoined to be read in public had undoubtedly a great subsequent influence on the progress of preaching, which was already set aside by the superior importance of the liturgical elements. "The preaching of the Anglican church has continued; the polemics commenced in these homilies: and through the church's whole course it has always seemed of importance to protect herself against the attacks and machinations of the Romish body.

Her efforts in polemics were not, however, to be confined to this.

The Puritans announced themselves as averse to all formal prayer, and advanced preaching as being of more consequence. In their spirited attacks upon every thing which bore semblance of retaining Papistical errors in the Church of England, they first induced under Elizabeth numerous decisions as to a strict control over preachers and their discourses. But, as they began a substantial organization, they drew the polemic element down upon themselves. It is in the very nature of things that the preaching of a church at the moment of her first appearance, when she has to make her footing good, or even during epochs of great religious agitation, should assume a polemical aspect; but the polemic form of defence will not, where an uniform progress is made, ultimately be successful, although a greater opportunity may be thereby ensured for a practical consolidation of the fundamental tenets. This positive mode of warfare was pursued but little by the Church of England, and in this instance we see

the consequence of her want of expansive power—a deficiency which not only led to the withdrawal of the Puritanical elements, but also gave rise to never-ceasing attacks upon her. The religious war of the seventeenth century induced the contest between the Episcopalians and Presbyterians, which was embittered by throwing political into the same scale with religious interests. About the end of the seventeenth century, when tranquillity was again the order of the day, preaching if not almost denying belief was at best cold and devoid of all animation. The stirring discourses of the Methodists threw polemical ideas into the shade, and addressed themselves exclusively to the eternal truths of salvation. This example was not productive of any movement in the church, and towards the close of the last century those preachers who impartially, and in the spirit of love, spread abroad the Word of God, had the satisfaction of seeing their ranks materially augmented.

At this period a new era for preaching opens upon our view. The Catholic spirit, disregarding constitutional differences, suffered polemics to fall into abeyance for the time being; and, by common consent, all parties used their utmost exertions to check the spread of religious indifference and disbelief.

These times have now entirely passed away, and the old mode of preaching is revived to such an extent, that it is almost possible to determine the theological bias of a preacher from a single sermon. The practice of incessantly declaiming against the erroneous views entertained by other sects would almost seem to be an affair of conscience, and it is only the most distinguished individuals who take leave to preach a sermon without interweaving their discourse with polemical allusions.

The most free from this habit are the Evangelical clergymen, and those members of the High Church party who have gained their present position and maintenance from the former movement. The preponderating interest taken in the controversy upon church government explains why English preachers address themselves so little to the condition of the soul. It might have been expected that this would be the case when we call to mind how rich English literature is in biography, and how pre-eminently happy their authors have been in their delineations of character; a talent which has been the main cause of the great circulation among all nations of those unimportant English novels, which are otherwise destitute of intrinsic merit or sentiment, and possess but little poetic feeling. In applying revelation to the wants of the individual, a decidedly schismatic influence may be recognised; where however, the psychological element has been more prevalent, it has been handled safely and decidedly. There is especially an argumentation going on between individual authors; somewhat loose, and more or less dependent upon contingent circumstances, it is true, but still after a fashion which would in Germany be regarded as adapted to regular discussion. Even the apologetic preachers, whose duty it is to disseminate the gospel, are full of their logical determinations and deductions. The polemical preachers give their specific historical authorities, according to circumstances, either the expressions of the Fathers or of esteemed English theologians. It is rare to hear the natural inferences from the text gone into; the extreme value of Scripture in religious polity is enlarged upon, and identically the same application is made of a prophecy of the Old Testament as of an

extract from St. Paul's Epistles. The universal practice of reading the sermon, possibly in consequence of the public recital of the homilies, must not be forgotten. This can only be tolerated by a people so thoroughly accustomed to freedom of speech.* If this, in some sense, is calculated to destroy or diminish the impression made by the sermon, on the other hand it is enhanced by the obviously perfect acquaintance with Scripture, and its intimate connexion with its subject; the gift of address cannot be controverted in a language which has (so to say) been reared up in public speaking.

After the reading of the Liturgy a hymn is sung by the congregation, during which, and in many cases without any interval, the minister ascends the pulpit. He commences with the Lord's Prayer, to which succeeds a short supplication; he then reads the text, and after that the sermon, which is in form very similar to the homily. The auditor, especially a stranger, can scarcely help feeling that, as the established forms of the English church have proved in a measure restrictive

* A clergyman spoke of this as follows: "In England people are very strict that no one shall assume a false appearance in a place like a pulpit. The sermon is accordingly neither recited nor extemporary; reliance upon memory might induce incorrect representations, as also if the minister were to extemporize." In this it is overlooked that the proposition of committing a discourse to memory is to reproduce it. It must be noticed that while in Germany the difficulties of the language demand at least meditation and practice, extemporizing is much easier in a language like the English, where the simplicity of construction, and that freedom in the loose concatenation of the subject, facilitates corrections and rectifications by the speaker, without his losing the thread of his subject. This explains the anomaly of regarding improvisation as at variance with free speech.

The English clergy have been not unfrequently reproached with delivering the discourses of others, or repeating their own compositions; and indeed advertisements may be constantly met with in the journals offering manuscript sermons for sale.

on the advance of a free knowledge of the Word, so the Liturgical part of the Morning service operates prejudicially on the sermon; for, after an hour and a quarter has been spent in prayers and in reading Scripture, something very impressive is required to excite the attention, and retain it when excited. In churches where service is performed each day, there is no sermon. There is no such thing as casual discourses; for in the ceremonies of the church the form prescribed in the Liturgy is read, and nothing else.

The personality of the clergyman is brought more into play in the cure of souls, and the consequent intercourse with his parishioners, than in his sermon. In the last century, the period of laxity, this activity of the clergyman fell into neglect. When this happened in Germany, the whole weight was attached to the sermon and the discharge of official duties, which were looked upon as the only matters obligatory on the parson; pastoral efficiency was so utterly forgotten, that in the great towns relations were brought about which certainly prevented the exercise of the cure of souls. The result was very similar in England, and almost in the same ratio; for the main point which people held to could not be changed; the Liturgy kept up in people's minds a certain acquaintance with the tenets of the Church and the Holy Scriptures. This torpor in the religious system was so great in England, that even the Dissenters themselves were affected by it; but among them, as we have already endeavoured to shew, a certain degree of intercourse must of necessity be kept up between the minister and his congregation; although the nature of this intercourse is certainly determinable by the prevailing spirit of the members

of his flock, so that to a very great extent it must have assumed a religio-temporal aspect. Whilst this same intercourse of the clergyman with the individuals of his congregation was either brought down to a more social footing, or was reduced to its narrowest limits, the church was in serious danger of losing every thing, not only her efficiency, but also the attachment and love of the people. To that generation which was brought up in mere outward acquaintance with the forms and ceremonies of the church, another would have succeeded who would have turned away from her in total ignorance of all concerning her. On this score, therefore, the secession of the Methodists during the last century must be regarded as exceedingly advantageous. It was also from this party that the renovated and zealous publication of Scripture proceeded, offering in this a remarkable contrast to the spiritless unbelieving preaching of the church; and while thousands were attracted and secured by their means, it was perfectly manifest that such results could never have been attained by the remaining power in the Establishment itself, had not this powerful substitute supplied the deficiency in the cure of souls. In their primitive movements the Methodists still retained their respect for the institutes of the church: none but those ordained were permitted to do anything which usually falls within the province of the clergyman, and those individuals among them who belonged to the clergy, departed in no instance from the prescribed formularies. Afterwards they established those forms under which they carried out their active principles, the dissemination of the Word and cure of souls. In the formation of these latter consists their idiosyncrasy. Originally they did not

willingly secede from the church, but in course of time they have become further and further divided from her, and yet are in nowise nearer to the principles of the elder dissent. We may rather esteem their constitution strictly clerical; the congregations have no part in the regulation of the church, and in the choice of their pastors they enjoy no greater privileges than in the Episcopal church. What first gave shape to this important and influential party, and gave consistency to that shape, was its activity in its pastoral jurisdictions. Their congregational subdivisions for mutual encouragement and advice are an ordinance for the cure of souls quite peculiar to themselves. In these subdivision assemblies, technically called class meetings, consisting of ten or twelve persons, each individual gives an account of the condition of his soul. There must of necessity be a great sacrifice of selfish feelings; but the practicability of such regulations is proved by the lively desire evinced for this species of religious intercourse, which must necessarily be attended with considerable obstacles, emanating from the necessity of making these individual disclosures. Much may be particularised savouring of abuse, and somewhat of self-delusion may unquestionably be united with it: the principles must however be deemed as of some consequence, since they are maintained by a religious sect who are owners of about 3000 chapels.

We have already had occasion to speak of the immense impulse communicated to religious life generally by the Methodistical movements; among others, that which is most germane to our subject, viz., the cure of souls, was again somewhat restored. When the associations for missions and the diffusion of Bible knowledge were

first established, and were yet in their infancy, the members were quite unskilled in the path they were to take, and as to what they should have to contend against. Although local interests were to be considered, it was hoped that those powers which were only slumbering would be speedily re-awakened. In this they soon found themselves deceived. The anxiety about religious institutions did the inestimable service to the country, in some instances immediately, in others remotely, of disclosing and by degrees making known the condition of those hundreds of thousands and millions who were destitute of all religious care and instruction. All that was done at first to remedy this, effected no immediate benefit beyond making the circumstances generally known. It cannot be denied that the cure of souls in the Anglican church of the present day has assumed a very different complexion, and has made extraordinary progress. A very characteristic token, is what all agree in considering the goal which all religious and ecclesiastical efforts seek to attain. The cure of souls is expected from the clergyman; and in the construction of new congregations the persons of the clergymen, as preacher or reader, are not alone taken into account, but also the manner in which each discharges his duties of the cure of souls. The calculation for supplying the want of churches and chapels is not the standard taken under this head; the individuals to be benefited not being those who have no church to go to, but those who, from illness, age, or other stringent circumstances, are incapacitated from attendance. In some parishes of London where the increase of churches in the proportion desired cannot be carried out, assistant clergymen have been appointed for the more perfect

fulfilment of the cure of souls; and in many instances visiting societies have been formed, which give in their reports generally once a month, meeting together and discussing the best means for procedure in particular cases, or in future; in both cases the parson is the prime mover, who by this means acquires a more extended knowledge of his parishioners in general, and is also specifically advised of such members of the community as are most in need of his spiritual assistance. The general manner, and especially the interest displayed for religion and the church, prove incontestably the very great results flowing from these exertions. That this is attributable to the very great endowment of many clergymen were hard to admit. We cannot ascribe to Englishmen in general the talent required to enable them to enter into the necessities morale of a foreign individuality, any more than the gift to investigate and make themselves masters of the peculiarities of foreign nations. The quantum of general religious zeal has certainly a great deal to do with this phenomenon. (While on this head we may just observe that the local distribution in the church is the same as ever.) The compulsory appointment of the parson, as regards the performance of divine worship, is certainly objectionable; but as the parishes constituted political entireties, so they continued to be in the estimation of the inhabitants, during the period of religious laxity and indifference. As a member of his parish the inhabitant is at one and the same time connected with both church and state; and accordingly, in cases where the wants connected with cure of souls are felt, the parson is naturally the first to recur to.

Each parish has only its one incumbent; curates

being merely his deputies: this regulation prevented all doubt upon whom the duty devolved, and in this manner the relations of the clergyman and the congregation have been clearly and accurately settled, in which it is certainly the fact, that it is not the congregation which is appointed to the clergyman, but he to the congregation. We might here remark, that such a relation may be advantageous to liturgical activity, and by chance also to preaching; but in the cure of souls a more subjective necessity has sprung up, and in certain cases, an elective appointment has been made.

The question may be put, what do those religiously-disposed require under ordinary circumstances? The only answer will be, and for probably the great majority of the inhabitants:—"That publication of the Word which emanates from the spirit and peculiarity of the church, in which they have received their dispositions and have grown up." The more this is found among the great number of the Anglican churchmen, the less is the desire to seek it elsewhere. Wherever by extraordinary circumstances or special knowledge a relation to another cure of souls has arisen, it would be extremely unnatural if there were any disposition to dissolve this. It is fortunate for these relations, that it exists more in the feelings than the regular institutions; it is also to be recollected that the consolating exhortation of any one man is not the question, but that this is only an instrument, called forth to the church, whereby the power of the Word may prove the influence of the Lord Himself.

As one parson only is allowed in each church, it is an absolute impossibility to keep pace with the increase of the population. It is therefore sought to subdivide

the old parishes for spiritual purposes, by erecting new churches; and where this cannot be done, curates are appointed to localities for the discharge of the cure of souls.

We thus see that vigorous endeavours are now made in the church, to confer upon the clergy not only the ability, but also a powerful impulse to the administration of their spiritual cures; thus the congregation will be brought not only within that sphere in which the publication of the church's belief, and the preaching of the clergy operates, but also within the compass of personal attendance to their support and consolation.

## CHAPTER VI.

### REVENUES, AND ERECTION OF NEW CHURCHES.

Tithes.—Queen Anne's Bounty.—Endowment.—Fees.—Pew Rents.—Church Rates.—Parliamentary Grants.—Church Building Commission.—Opinions on the necessity of New Churches.—Nature of the assistance of Special Aids.—Consideration of existing Rights, and Results.—Activity of private Persons.—Bethnal-Green Association.—Manchester Association.

The wealth of the Anglican church has been a source of reproach to her, both in England and in other countries. The incomes of many of her dignitaries and parsons are objectionably great: such is not the general case, many benefices being but scantily endowed. In recent times attempts have been made to equalize these disproportions, particularly as regards the dioceses. These revenues are, however, absolutely insufficient to supply the religious necessities of the whole country; it would be impossible out of them to erect churches, and remunerate the clergymen required in the great towns and in the manufacturing districts. In the following pages we purpose to shew the nature and origin of the church revenues, and also to indicate the extra measures pursued in recent times to make up the deficiency.

The first kind of ecclesiastical emolument is "tithes." We have already given some account of the difference existing between rectories, vicarages, and perpetual

curacies; and how the tithes, which were originally paid to any clergyman the contributor might approve of, were afterwards appended to the parishes; excepting the great tithes appropriated by the monastic orders previous to the Reformation, for their respective convents; the land they held was free from tithe. At the time of the Reformation, both kinds of imposition fell into the crown, and were thence distributed, principally to private persons. The best part of the possessions of some of the old English families are ancient ecclesiastical property.

Thus in 38 cases the Tithes belong to the Throne.

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| „ | 385 | „ | „ | Archbishops and Bishops. |
| „ | 702 | „ | „ | Ecclesiastical Corporations (aggregate). |
| „ | 438 | „ | „ | Ditto ditto (sole). |
| „ | 281 | „ | „ | Universities, Colleges, and Hospitals. |
| „ | 2252 | „ | „ | Lay Impropriators. |
| „ | 43 | „ | „ | Municipal Corporations. |

By a report of 1810, the landed property of England was estimated at about thirty millions value. Of this, 7,900,000*l.* were totally, and 850,000*l.* partly, tithe-free —20,200,000*l.* paid tithes, and for half a million there was a modus. The imposition of tithes carries something harsh with it, especially if the payer belong to another religious persuasion. But their immediate abolition would work the greatest injustice; besides, the landholders or occupiers have acquired their property subject to this imposition, and have therefore paid so much less by the amount of the tax for it; their voluntary renunciation on the part of the church might just as well be expected, as that she should endeavour to pay off the first mortgage debts on the properties

themselves. Their legal validity does not admit of a question; and, according to the general feelings of Englishmen, an attack upon such title would be regarded as a proof positive of general uncertainty of tenure. The question is very peculiar, affecting as it does a country, only an unimportant minority of whose inhabitants belong to the church which claims and receives these contributions. But although some change may appear, no means have ever yet been devised beyond indirect proposals, such as their gradual abolition, or the composition for tithes—the latter are so arranged at present that the average is not taken by the value of money but of corn; the intention being, that it shall not be affected by monetary fluctuations—the value of corn being considered as affording the best standard for the general price of the necessaries of life.

Before the Reformation, the clergy, on their induction to their livings, paid the first year's income into the papal treasury—this contribution was styled primitive, or annates, "first fruits;" the tenth part of each year's revenue, called tenths, was also disposed of in a similar manner. In process of time, however, this regulation came to be but indifferently observed, the clergy viewing it with great disapprobation. It was supposed that in Henry VIII.'s time, 800,000 ducats had, during the preceding fifty years, found their way to Rome in this way. The king attached the revenue to the crown, exempting vicarages under 10*l.*, and rectories under 10 marks. Queen Anne extended this exemption still further; so that benefices of 50*l.* and under had nothing to pay; the tenths and first fruits of the others being appropriated to the improvement of those more meanly endowed. A perpetual commission

was also appointed to dispose of the proceeds of this contribution—styled Queen Anne's Bounty. Their instructions were to proceed first with those of 10*l.* and under; and to lay out 200*l.* in land for them, which was always to be annexed to the benefice. The incomes have since considerably increased, as only 297 are enumerated under 50*l.*;* which must not be regarded however as the results of the measure, but its cause is found in the increased value of property† and the depreciation of money. The commission also receives occasional permissions from parliament for administratorial purposes, and they then divert the funds in their control from the original purpose to the erection of glebe-houses, and to increased pecuniary assistance; in which latter, some dissenting ministers are included, particularly in Ireland.

Very many churches have land and other sources of revenue attached to them; as we have seen in one account of the application of Queen Anne's Bounty, such a method of ensuring a fixed stipend is much favoured. In building a new church, it is always sought to attach such an endowment to it as may provide a subsistence for the minister. In this desire to place the clergyman beyond the possibility of any decrease in his receipts, and so to make him entirely independent of his congregation, the great difference between the church and the voluntary principle is clearly perceptible.

Fees and pew-rents, in many places, realize a very respectable sum; it has been known that so large a sum as 10*l.* or 12*l.* per annum has been paid for a seat

* A person with 50*l.* per annum, is certainly no better off in these days, than one in Queen Anne's with 10*l.*—Tr.

† Reclaimed lands.

under a popular minister. The importance of regular contributions from church-going people in England is not only proved by the Dissenters (among whom no such extraordinary maintenances are to be found, and where even it may happen that the whole sustentation of the ministers and the church depend upon the bounty of a few individuals), but also by the Episcopal church in her chapels of ease, not in connexion with any parish church whatever. In these, there are no other receipts than pew-rents; which pay the interest of the fund expended in building the chapel; defray the expenses of keeping the edifice in repair; and lastly, after paying the clerk and other officials, provide a maintenance for the clergyman. All this sometimes amounts, in London, to upwards of 1000*l.* a year.

The revenues collected for the churches belong entirely to the clergymen appointed to them. The repairs of the building are done by the produce of a separate levy called "church-rates." These, together with the poor-rates and the county-rates for making and repairing bridges and highways, are part of the general taxes. They are incidental to the parish as a political whole, and are raised from the inhabitants, whether owners or tenants of houses, or lands in it, without reference to their religious faith. The church-wardens, who attend to the political and financial administration of parochial business, are empowered to call a meeting of the qualified inhabitants as soon as the necessity for a repair of the church is established—this meeting (a vestry) takes the rate into consideraton. The vote of the majority of those present is binding upon those absent; if the rate be refused by the majority (which, in parishes where dissenting persuasions prevail

among the rate-payers, sometimes occurs), the church-wardens are empowered by the ecclesiastical courts to make a rate by consent of the minority. Recently, contests upon this point have been of great frequency; and it is no slight augmentation of the bitter feeling with which the non-conforming sects regard the Established church, that they are obliged to contribute, as they feel unjustly, to the upholding of a church from which they derive no benefit, when they have their own ministers and institutions to support and maintain. Besides, it is not agreeable to the spirit of the English laws that the decision of the minority of an assembly should have a valid operation on the more numerous party; there are also various legal decisions, as to whether and how far the edifice is in need of repair.

In 1841 there was a decision of the Chief Justice Tindal, which is regarded by most parties as an authentic and final exposition of the law. According to it the church is to be upheld just as well as the highways and bridges of a parish: it may very well happen to a given individual that he shall not cross a certain bridge, or to a person not to have any business on a certain road; nevertheless he must share in the cost of their preservation; and it is equally the bounden duty of an individual to contribute towards the repair of the church whether he go there or not. Considering that the same political rights have been conceded to all religious parties, there is in this a certain injustice; and last year a decision was pronounced in a case of the kind, where the principles above advanced were not quite carried out. The excitement on this relation is constantly increasing, and eventually it must become the subject of legal enactment. A motion to abolish church

rates altogether was negatived in June 1842, by an overwhelming parliamentary majority. The church rates are about 500,000*l.* per annum, of which about 40,000*l.* is obtained from dissenters of all parties.

The population of England, exactly at the time of religious indifference, increased, especially in the larger towns and manufacturing districts, in a most unprecedented manner. As a matter of course during that period no religious wants were manifested, and this unnatural state of things increased to an amazing extent at the commencement of the present century, before remedial measures were once thought of. But that this state of religious want is not the growth of late years merely, is shewn by its having been felt and acknowledged 100 years ago. In 1711, Parliament agreed to the erection of fifty new churches in London and its suburbs. One generation passed away before the half were completed; the number originally contemplated was never commenced. This is certainly a clear proof of the church's negligence in co-operation with the state, where such advances too were made by the latter. Thirty years later, when the Methodist movements commenced, they excited animation within certain limits; and attempts were made to satisfy the still increasing necessities, by sending out preachers and building chapels. The reanimation of the church herself towards the termination of the century immediately extended the sphere of activity, and at first was only of service, as we have seen, in making known our domestic condition. From that time nothing was done by parliament until Percival's ministry in 1809, when a sum of 100,000*l.* was granted for the improvement of poor benefices, after which nine years passed away.

At last, the Earl of Liverpool, in 1818, brought in a bill for setting apart the sum of 1,000,000*l.* for building churches and chapels in the populous districts; this was carried without opposition. In 1824 the same minister, although not without protracted discussions and considerable opposition, carried a second grant of 500,000*l.* This sum was entrusted to a commission appointed by the crown for ten years, to be renewed at the end of that period; it consists of some of the bishops and a few members of the cabinet of the day.

Since the first grant, the transactions of these commissions have been frequently mentioned in parliament. According to the opinions based on actual experience in the progress of the scheme, some changes have been made, but essentially the original plan has been adhered to.

We will now proceed to give brief sketches in accordance with these acts of parliament, to show how the commission regulates the district necessities, and relieves them. It follows, as a matter of course, from the description already given, that some change is made in the lawful relation, to the consideration of which we shall also pledge ourselves.

The selection of the congregations to which assistance shall be accorded is determined by the amount of population, and also the distance of the people from those churches already built. In either case the proportion of actual inhabitants to the church accommodation is always taken into account; thus, in building these new churches, those parishes occupy the foremost rank which contain 4000 souls and upwards, not affording church accommodation for above one-fourth of that number. Upon the question of distance, new edifices are desirable when 1000 or more inhabitants are resi-

dent four miles and upwards from any church or chapel. The greater the disproportion by which this rule is exceeded, the more does the case call for immediate attention. There is yet another case for consideration —viz. where a congregation announces that they have provided a site, or that they will themselves contribute to the building fund. The views as to what is a deficiency of churches have very much altered in England. Formerly, people were content if the proportion of the seats in a church was to that of the inhabitants as one to four—afterwards, as one to three. In the present day, however, it is considered that it should be as one to two, or five to eight; among eight persons there are not more than five on an average, prevented by age, illness, or unavoidable contingencies, from attending church. It therefore follows that the largest congregations to be found in the cities amount to about 4000 or 5000 souls; the churches are generally built for 1000 or 1200 sittings, in which the voice of the minister may be conveniently heard everywhere. The new churches which are intended to supply the deficiencies are separate from each other according to the circumstances of the parish in which they are erected. They are termed—

1st. Chapels of Ease—in which case a practical division of the parish is at once made. The clergyman inducted into this church is a stipendiary curate; the position he stands in towards the incumbent has been already explained. But although the curate is only deputy, and subjected to the superintendence of the incumbent, still, in reference to the cure of souls, the local limits of the chapelry are defined, and a particular duty is assigned to the curate.

2d. District Churches—in this a certain district of the former parish is appointed to the new clergyman, in which he is at liberty to perform all the offices of the church; the connexion with the parson of the original parish is put an end to, and the new district becomes a benefice, with an incumbent. As however some compensation should be made for the former income, derived from various sources, the old church retains the tithes. The clergyman of the new church is thus an incumbent, but as such is a perpetual curate.

3d. A dispartition of the ancient parish is sometimes made, and new parish churches erected. In the new districts the same obligations and duties are imposed on the incumbent as in the old arrangement; and according to the regulation of the tithe system, he becomes either rector, vicar, or perpetual curate.

Which of these three descriptions of church is most desirable is determined by circumstances; but from all the facts which we have hitherto laid before our readers they may conclude, that, where possible, parish churches are preferred, as keeping up the principle of every parish having its separate parson. According to legislative provisions, one-fifth of the seats must be free, so as to leave room for the poor, and the commission are empowered to increase the proportion; and in point of fact, in those of recent erection, nearly one-half of the body of the church is left for that object.

Another mode of providing for the increased religious necessities of our populous communities, without incurring the expense of building churches, is to appoint a third service on Sunday, for which the pews are also let, in order to provide a fund to pay the officiating curate.

Besides the parliamentary grants, other and additional assistance is placed at the disposal of the commission. Thus, the trustees of Queen Anne's Bounty assist them; the Commissioners of Woods and Forests may, subject to the approval of the Lords of the Treasury, make certain grants of timber, and all custom and stamp duties arising out of it are remitted. The churchwardens may also, with the consent of the parishioners, make church-rates for building new churches, and raise a fund for such purposes, provided that the churches shall pay the interest, as also an annual instalment in liquidation of the debt. Lastly, private persons are exhorted to contribute; and where their subscriptions are of a certain amount, they are sometimes permitted to exercise a degree of patronage in the relation thus created.

It is clear that in all these arrangements provision must be made for a variety of rights and powers which otherwise might be prejudiced in the course of the changes which take place. As far as the congregation is concerned, they are not permitted to exercise any legal and direct operative influence over the ecclesiastical arrangements. The churchwardens and vestry have only to deal with the political and financial matters of the parish. For political purposes the ancient parish is preserved in its integrity, and is the standard for the poor-rates, and the usual parochial assessments. It is only the collection of the church-rates which is affected by the new regulations. In this respect a distinction is drawn between the churches and the chapels of ease. The latter are repaired by the congregation at large; whereas each church is provided for by its own district. But it is bound to bear its proportion in upholding the

old church, which obligation may, however, be dispensed with by the commissioners if it should so happen that the new edifice should require extensive repair during the first twenty years. In the settlement of these affairs, regard is of course had to the necessities and reasonable wishes of the members of the community, but they have no legal powers, nor can they carry out any objection they may entertain.

The consent of the original incumbent to any change must always be obtained; if he refuses it, he cannot be compelled to accept a compensation. But when the diocesan's permission is obtained, the matter is laid before the Privy Council, and an order is made (by her Majesty in council), the proposed improvement is fixed at the next vacancy, and the protest of the incumbent becomes void after forty years. He cannot offer any obstacle to the establishment of a chapel of ease in his parish; in such places of worship the Liturgy is read, a sermon preached, and the sacrament administered; but the officiating clergyman cannot attend to the cure of souls, or perform the offices of the church, without the parson's permission.

The patrons must also be consulted at least in respect of the district and parish churches. Towards these their consent must be obtained; but it is seldom that there is any refusal from that quarter, for the presentation to the new benefices legally vests in them, where they are not willing to abandon their rights. But, according to the order of the Privy Council before mentioned, the protest of the patron also is only valid during forty years.

Besides this, in the acts of parliament all corporations are empowered, and private persons called upon,

to abandon their right of appointment in certain cases, viz., where private persons offer to build a new church, subject to the right of presentation resting in individuals or in a certain number of trustees, any vacancy in whom is filled up immediately. If all parties interested have agreed to an improvement of this kind, the validity of the deed of settlement cannot be contested after three years.

The consent of the bishop, as in all ecclesiastical combinations arising in his diocese, is requisite. But no material alteration in the essential position of the clergy to the people is tolerated. The proposal for severing the parish into two or more benefices issues *pro formâ* from the diocesan.

With the grants mentioned and other pecuniary aids, the commissioners have at present built wholly, or partially established, 259 churches. But the parliamentary grants have been for some time quite exhausted. Additional proposals have been made in the House of Commons, but times have changed. The Dissenters regard the increase which has already taken place in the Anglican churches not without jealousy. They consider the sums of money drawn from the public purse for such purposes as so much taken from their pockets to be given to their opponents. In the House itself the members seceding from the Episcopal church are much more numerous (their influence being of course in a corresponding degree) than at the period of the last grant; and besides, any proposal for further advances has been considered as incompatible with the financial condition and general state of the country in late years. Sir Robert Inglis, the member for Oxford, in 1840, brought forward a motion of the kind, since which he has

however abstained from any further attempt, possibly owing to his probable want of success. It is worthy of observation, that former grants were made at an epoch when that Catholic spirit of which we have made mention was rife; but so long as the existing antagonism of the sects continues, scarcely any ministry will be found to enter heartily into a project in which they are not materially interested, and by which they might in all probability have to stand or fall.

The objects already attained Sir Robert Inglis looks upon as only the twentieth part of what the country requires. This is not however in any way the consequence of the exertions of the commission. It must be rather considered that the commission has only partially worked out the problem already commenced by the various societies at the commencement of the century. At the same time the powers of the private person were called forth and stimulated. In this the mode of procedure adopted by the commission had its effect, for they by degrees ceased building, and since 1835 applied all their disposable funds towards the building of churches by private parties. Companies for this purpose were now organized in different parts of the country, which, as the case was, extended either to the whole diocese, or to a parish, or district. By these associations, the more as they were directed towards particular deficiency, a very great number of members were attracted; besides, the particular nature of the requirements was more observable. The activity desirable by reason of the respective circumstances already detailed, could in this way be applied with much greater intensity. The clergy, as well as the dignitaries of the church, evinced a lively and lasting

interest in the work. By such an increase of power, and a division of the territory, the efficacy of the Established church is shewn in the path belonging to her. The regularity of the Dissenters in the dissemination of their principles spurred the members of the Anglican church to a higher degree of activity, the increasing controversy not having operated injuriously on it. The places most peculiarly adapted to the development of this active principle were the Metropolis and the manufacturing districts.

We will now endeavour to lay before our readers the circumstances of, and course adopted in, a certain district of London, which has come to be regarded as a sort of place of example; and to give an additional instance of the actual state of things, we will further call their attention to the formation of an association in Manchester.

Our readers are aware that the site of the parish of St. Matthew, Bethnal-green, or the district of Bethnal-green, is in the north-east of London. The neighbourhood was first colonised by the French fugitives after the revocation of the Edict of Nantes; there were here twelve French chapels, which have by this time entirely disappeared, as, in most cases, the members of foreign churches, especially in London, become incorporated with the Anglican church. The inhabitants are of the poorest grade, and, on account of the distance from the Thames, the traffic is but small. The regular buildings are of very recent date; the district having been formerly notorious for the number of highway robberies. As London swallows up the neighbouring places of resort on all sides, the same thing has happened in this instance, and the population is now so dense as to have called for the special attention of the

commission. They erected, in 1828, a church with 2000 sittings, at an outlay of 14,000*l.* (we may here remark that a more vigilant control over the expenditure is exercised where the churches are built by subscription; thus, in Manchester, a church, certainly of great simplicity, but quite suitable for the purpose, with 1100 sittings, cost no more than 3000*l.*) Besides this church of St. John, there was not, until 1838, any other religious edifice than an Anglican chapel, built by the Association for the Propagation of Christianity among the Jews, and intended for the small colony of converted Jews, who work in this district as bookbinders, both for children and grown persons, who are in preparation for baptism. This chapel of ease, which is built upon ground held under a ninety-nine years' lease, is, on that account, not consecrated yet, and is of no further service compared with the wants of the congregation than as a convenience for a few individuals attending divine worship. The clergymen appointed by the association are almost entirely occupied with their duties, although one of them assists the minister of St. John as curate. In 1839 it was shewn that, with only these two churches, there were about 70,000 inhabitants. The Bishop of London, who had in his visitation officially declared that London was in want of fifty new churches, and had set himself to promote their erection, directed his attention to Bethnal-green. Many gentlemen of station also took a lively interest in this destitution, especially Mr. Cotton, the Governor of the Bank of England, who paid regular visits to the parish. A public meeting was called, when the bishop took the chair, to raise the funds for the promotion of the object. The first point was, that the contributors must be convinced that the

assistance to be rendered ought to be of an efficacious character; the erection of one or two churches could not excite much interest, as it might be then alleged that in such very limited assistance they could not have the general welfare of the parishioners at heart. A resolution was accordingly passed, that a subscription for the erection of ten new churches, to be called after the Apostles, should be opened; a committee of about twenty members was formed for the dispatch of business, and two clergymen, one being the minister of St. John, were appointed secretaries. The prospectus announced that the design was to attach a school and a parsonage to each church, as well as to endow them with a capital, the interest to be applied in maintaining the clergyman; the average outlay of which would be about 7,500*l.* The result of this was, that within three years 63,000*l.* were collected. In July 1842, the third church was completed, three others in a very forward state, and for the remainder, where not commenced, the site at all events had been purchased. These edifices are simple, almost inferior, but with all their attention to economy they carry with them a certain ecclesiastical look, have two small porches, and are surrounded with a churchyard; the custom of interring the dead within the precincts of the town prevailing even in the most densely populated parts of London.

Brazennose College at Oxford has contributed a handsome subscription, and, as regards the right of presentation, has given the bishop the first nomination in two cases, and in the remaining eight renounced it altogether. The churches are intended to be district churches, and the clergymen are consequently incumbents. In these edifices no pew-rents are permitted,

but in lieu of this there is a monthly collection, which, with the interest of the endowment fund, raises the minister's income to 250*l.*, or even to 300*l.* Until the completion and consecration of each church, the disposition and application of subscriptions remain with the committee; after that, however, a churchwarden is appointed by the district parishioners, whose duty it is to look after the church property. To several of the churches not yet completed the clergymen are already nominated; they can only preach, therefore, at present, in those which are ready, but take upon themselves the cure of souls in the districts apportioned to them. As such, they are only incumbents *pro tem.*, but after the churches are finished, they will at once take upon themselves the like capacities with the other clergymen. Thus much has been done for one parish; perhaps, proportionably, more than for any other; but in no part of the town have they been altogether inattentive to imparting the necessary assistance. In a similar way the manufacturing districts have been the scene of great activity.

*Appeal from the Association for building and endowing ten churches in Manchester:*

"It is more than probable that many have expected this appeal. The deficiency of churches in this neighbourhood is too palpable to be overlooked, and too frightful not to demand attention. But shocking as this is in reference to the people at large, it is infinitely more so as affecting the poor classes. For while we have cared for a ninth part in the first, no one would be justified in assuming that one-twentieth has been benefited in the second. The class among us in possession of by far the largest proportion of the church seats,

are the least in number; and yet if any difference at all can be made, the poor are precisely those who most imperatively need ministry from the holy places, as well as participation and support by pastoral care. The rich have many means of instruction—the poor should at all events have the church; the wealthy man has many friends—the poor man should at least have one in his clergyman. Under such circumstances, whatever our regrets, can we be astonished that social relations are shaken to their very base; and more than that, when the house of prayer is no longer the centre of sympathy, nor the clergy the medium of mutual good understanding, that the rich should be estranged from the poor, and that the poor should be full of dissatisfaction with the rich? Or can we wonder that improvidence and consequent penury reign triumphant in hundreds of houses and cottages; that thousands of our fellow-citizens are sunk in drunkenness and debauchery; that crime increases with a rapidity exceeding even that of population; or finally, that Socialism and Chartism should spread like fungi over the inert and lifeless mass? Under such premises we should rather compassionate than blame; or if there be blame, it should rather be imputed to those who have suffered such a state of things to arise. Who among us can deem himself faultless? But away with recrimination; we have no time for it. Something must be done. This is admitted by all who have cast their eyes on the subject; there is, however, a difference as to the measures to be employed. Some would have recourse to intellectuality, others to religion, more to expedients of a temporary character. We have no desire to reject any one of these projects; but we are

convinced that the first cannot reach, much less remedy the evils which we deplore; the latter* must of necessity be defective in that unanimity and control so essential to an extensive and protracted exertion. In our opinion the 'glorious Gospel of the Almighty,' with its duties and ordinances, is the only specific for our social, moral, and spiritual wants; through the National church its effect on the neglected people can be most successful, as well as most uniform. Put the parochial institutions in proper order; extend your churches, that they may respond to their obligations; raise up a secretary; and, above all, appoint a true and industrious pastor, and you will have made great advances towards the attainment of your object. Thus you supply at one and the same time the power to move, and the fly-wheel to regulate, all the varied machinery of Christian benevolence. You will set going such systematic and concentrated powers as, under God's blessing, cannot fail of draining the intellectual morass, and fructifying the moral waste. What has Manchester done towards the accomplishment of this mighty and important end? Other towns are up and doing. London counts her new churches by scores.

"In Birmingham, three more are in actual progress. Liverpool, during the last nine years, has added at least seven to her old ones, and at this very moment three more are proceeding rapidly. Glasgow, our manufacturing rival, has nobly led the way to Christian emulation, and in pursuance of her great plan (in which the present offers an example as well as guarantee for the future) has completed thirteen churches within the

* This alludes to the attempts of the Dissenters, home missions, public preaching, visits, etc.

last five years, and still unwearied private contributions have provided two more, which even now are rearing their walls, thus increasing the number to fifteen. And Manchester, the head-quarters of the manufactures, the second town of the kingdom, famed for her wealth, and scarcely less famed for her generosity, what has Manchester (even including Salford,) done for her myriads of neglected poor during the last nine years? She has built two churches, St. Jude's and All Souls. And we are now building—not a single one! Yet during the same space of time her inhabitants have increased 60,000, for whom at least thirty new churches should have been erected. We blush for our town. We blush for ourselves. We repeat, something must be done. To attempt nothing, to let things go on, is to forget our own interests, to deny our professions, to neglect our duties. A simple and perfectly practicable plan for building and endowing ten churches in the next five years, is contemplated in this appeal. To effect this, would be to set a great example, besides giving an impulse of inappreciable value to church-building. After God, it lies with our fellow-townsmen whether the undertaking shall or not succeed. Some perhaps will be astonished at the extent of our proposal. Let them reflect on our position. To propose less were a mockery, and 40,000*l.*,—is it after all such a very considerable sum? Suppose a railway projected, or some political object to be carried, what would be thought of the sum. We are ashamed to suggest an answer. It is high time that love should soar above those mists of selfishness, ambition, and party spirit which envelope us, and contemplate the suggestion now made by the bright and steady lights of belief, of

responsibility, of love. Oh! that every one may acquit himself before God of his obligation in this matter. Let every one think of the voice which shall ask him, 'How much owest thou unto thy Lord?' Let but every one resolve 'that by God's help the thing shall be done,' and we shall have no fear of success. *What Glasgow has done, that certainly can Manchester do.* Our expectations from our rich manufacturers and merchants are great. It is they who have aggregated that vast influx, by whose means they have acquired their riches. What would it be to one of our mighty capitalists to give 4000*l.* for a new church even out of his own pocket? A bad debt would make no difference in their balance; and is a voluntary gift to God, our church, and our country, of less consequence than a bad debt? Who has blessed you, who has given you every thing you possess? And of what value is money except to do good? But we must have universal co-operation. Some can give 400*l.* a-year for five years, others 200*l.*, others 100*l.*, 50*l.*, 20*l.*, 10*l.*, 5*l.*, nay 1*l.* May economy, self-denial, and a holy simplicity of love promote our object. Has any one lost a child, let him give what the maintenance of the child would have cost had it lived. Is any one without children, let him adopt the church, and congratulate himself on the privilege of being his own executor. Has any one a numerous family, let him rest assured that his children will be all the richer for the 1000*l.* which he may spend in relieving this necessity. To those who have no relations we prefer our request for legacies. We call on those who have accumulated their fortunes here and spend them elsewhere. We remind them of the title of Manchester, to their thanks, and how unjust it is

to withdraw all their superfluities, paying us no tithes. We turn to the aristocracy and men of property all through the kingdom, to help us in this crisis. They cannot reject our appeal. 'If one limb suffers all the limbs sympathize.' We earnestly invite our artisans to hold monthly meetings in their various factories and work-places for collection, as they can best afford. Much may be done by such meetings.

"Brother Christians and fellow townsmen! You have our plan before you! Look not upon it in a captious or fault-finding spirit. Seek not for a fault whereby to justify yourselves for withholding your money. It has been made after much deliberation and many prayers. It has the fullest approbation of our revered diocesan. Let all personal and party feelings disappear in a feeling of our greater necessity. Let us, in the words of the holy patriot of Judah, dismiss all petty and cavilling ideas likely to prejudice the success of our plan. 'We are doing a great work, and cannot come down from it.' Let the undertaking be commenced, prosecuted, and concluded in the name of our Lord Jesus Christ, and with hearty supplication to God for his blessing, we shall not fail—'Who shall be against us.' We can yet prove that our city is not the refuge of vice, but the normal school of virtue, shining in prudence, as famous in skill. 'The God of Heaven will prosper us, therefore we his servants will arise and build.'"

(This celebrated appeal was accompanied by the subscribers' rules and privileges, which although given in the original German, are not perhaps necessary here.)

In the diocese of Winchester about 120 churches were built in sixteen years, and in that of Chester 160 within fourteen.

The regulations, however, clearly shew, that no idea is entertained of altering parochial matters, probably because such a plan would be attended with great difficulties in the large towns; chapels of ease will therefore be erected. This appeal has been followed with the success expected, and last year four new churches were commenced. The address is alike indicative of the zeal and ability of the framers; and the proposition, that persons should not merely give what they can do without, but should do without in order to give, is responded to in many instances.

Numerous objections have been at the same time made, such as—they might wait until the people declare their destitution; and, there are still in the large towns many churches not near filled; there are also in England public preachers in the open air, who can visit the people in their houses.

In this the duty imposed upon every one to impart to his fellow-citizens the blessings he himself, as a member of the church, has enjoyed, and of which they have by a protracted indifference been deprived, is put aside. And practical observation shews, that not only new churches fill, but that attendance at church, by those residing near the old churches, increases, because religious interests are in the ascendant; and lastly, it may be deduced that a regular relation between the clergyman and his congregation is highly desirable.

These consequences of the religious impulses in England will shew their permanent influence; and as this is urged by the various sects, so it is precisely the point, in attaining which, the peculiar powers of an Established church are best shewn. To direct spiritual and religious interests in a regular and renovating

manner to the population, whose life and conduct are so materially swayed by material interests, is the true aim of a religious confederacy, which feels itself called to the protection and care of the community: and while the church thus increases her outward means, she brings them into immediate application on her spiritual efficiency.

## CHAPTER VII.

### RELIGIOUS LIFE, HABITS AND MANNERS.

The Puritanic element in Religious Life—Sunday—The Reunions of Religious Societies — Attachment to the Liturgy and Constitution of the Church—Reaction against Infidelity and Indifference in the Upper Classes—Literature of the last Century—The Lower Classes—Injuriously operating relations—Counterpoise in the Marriage Laws and the regard for Public Order—The House.

HAVING disposed of the regular and extraordinary means of the church; we now approach the investigation of the limits to which her operation extends, and the degree of influence exercised by her within them; in other words, "the religious life and religious manners of England." It will be as well first, to give their general aspect; and in the succeeding chapter, we can treat of the relation which the church bears to the different religious communities labouring by her side.

A cursory glance at the constitution of England, at her history during the last 300 years, and at the greater part of the political questions, proves that the bias of political relations has been much influenced by religion and the church. The same must be said of social life in England in the present day. This, beyond question, may be traced as far back as the Reformation; and is exemplified by the minute ramifications of society, as well as by the English character in its col-

lective sense. The predominating national trait is, that admixture of zeal and judgment, visible in their habits and tone of thought. But among the members of the Episcopal church, there is clearly a schism even in this. Much that we have already said upon the Liturgy and constitution, as well as the attachment of the laity to these, will apply here; and we find almost universally a rejection of Presbyterian simplicity on the one hand, and on the other of those sentiments evinced by changing the title of the table at which the communion is administered, to that of an altar. The influence of puritanism upon life and manners is also of the greatest moment. It is true that this has not touched the institutions of the church; but the clergy, as private persons, have been greatly affected by it: in addition to which there are also the dissenting institutions and ministers, besides a controversy which, kept up and augmented on both sides, as it has been, has lost nothing of its distinctive character.

The morals and the intelligence of the people, present quite another subject for contemplation. Had the Puritan congregations withdrawn themselves altogether from social intercourse with the members of the Episcopal church, or had the line of demarcation between them been more sharp, the two elements of the English Reformation would also have assumed a distinct character on the question of religious life; but it so happened that these points, which were implanted in the feelings of the people, were afterwards enforced upon the church. At the period when these two parties were arming themselves for mortal strife before the first revolution, the Puritans felt that they were imperatively called on, and charged to oppose a stern and impene-

trable demeanour to the demoralizing influences which had crept upon the English people under the Stuart dynasty. In this serious frame of mind they abolished customs, not only subject to abuse, but even savouring of superfluity, and especially declared against the mere graces and ornaments of existence. With similar feelings also, they made a rigid distinction between things of God and things of man; not, as it would appear, in a pious contempt of the world, but in classification of the former, as enduring, and not to be abandoned—the latter, as indifferent, and easily to be dispensed with.

This vital distinction was followed up by the inspiration theory as referable to the Scriptures,—a co-equal interpretation of the declarations of the Old and New Testaments; then, by the canonical exclusion of the apocryphal books of the Old Testament as human compositions; and even the division into chapters of the Bible was objected to as of mortal invention; and, lastly, an interpretation of the Eucharist by the strictest comprehension of the Trinity, according to which an efficacy is recognised in the former, beyond a publication of the Word.

During the revolution this anti-worldly manifestation and this religious feeling were very prevalent among the mass of the people. The Presbyterian constitution made no impression, but their views of religious life were not equally transient. And when on the Reformation the church resumed her constitution and Liturgy, it led to this amendment,—that she herself adopted the puritanic elements in the doctrine of the Last Supper, in the laying aside pictures and decorations in the churches, and especially in the observation of the Sabbath; disregarding all the feast days, except Good Friday and Christmas-day.

In illustration of the aversion of the Puritans to feast days, we may mention that the parliament during the revolution held a monthly fast, the day appointed for which happening to fall on Christmas-day, a discussion ensued as to what the day should be considered, whether Christmas or fast. It was decided in favour of the latter.

The solemn observance of the Sabbath is a prominent constituent part of religion. Sunday is invested with double consequence, as a day of rest, and as a day sacred to God. In Scotland and New England also, on that day, godliness alone should be the mainspring of all thoughts, words and deeds should have reference excepting only to works of charity and necessity. This exception is not contrived as a loophole for those who make the profession to slip through the observance, but is construed very strictly. In Scotland travelling on Sunday is not permitted; conveyance even by railway is rare. On the Edinburgh and Glasgow line trains run before morning and after evening services. Even this is deplored by many as a desecration of the Sabbath; and the Scotch regret that the shareholders on that line are principally Englishmen, whose views on the subject are not so strict, and who compel the directors to make these journeys. In New England, a steam-boat runs from Boston, in Massachusetts, to Portland, in Maine; the starting time being at such an hour on Saturday as would enable passengers to reach the place of destination at ten the same night. On one occasion the voyage was not completed at past eleven. A clergyman on board requested that the boat might be stopped, in case they should not have arrived by midnight, and that he might be put ashore, as he could not on any

account travel on Sunday. The request excited no surprise either in the captain or his fellow-travellers. These feelings may be met with in England among individuals, but are not, to the same extent, an integral part of the general conscientious conviction. They were first set afloat after the Reformation; Luther was adverse to them, and Calvin also denounced such (as he called it) "Sabbathisms." Knox first introduced them; and they were afterwards, at the end of the sixteenth century, introduced and adopted by the English Puritans. A collision of opinions had already existed for about forty years on this point, when, in 1595, one Bound published a work on keeping the Sabbath, which was however suppressed by Archbishop Whitgift. Under James I. the controversy came to some head. After his accession the King had sadly disappointed the Presbyterians, and his institutes for the church exemplified his distaste to opinions of a puritanical caste. On his journey to Scotland in the year 1617, where he entered into all the pleasures of his court, he directed that the Sabbath should be strictly observed in Lancashire, in opposition to the feelings of the Papists, by whom that county was principally inhabited; as he was of opinion that prohibitive measures against relaxation after the week's toil would be of service in preventing a relapse into that religion on the part of the people, and also had a tendency to render the men unfit for the hardy and athletic exercises of arms. In pursuance of this idea, he caused announcements to be made in each church after service, that every one would be allowed to partake in the public amusements, excepting such only as did not attend the parish churches. These orders were afterwards made

public, but did not meet with general observance. Charles I. renewed them in 1633, and those ministers who declined reading the Book of Sports in the churches were subjected to suspension, deprivation, and excommunication, which punishments were extended to those individuals who were unfavourable to these public diversions. These measures roused the zeal of the Puritans, who at once endeavoured to neutralise their influence by seriousness of conduct and demeanour. These adverse principles formed a part of that great controversy which reached its height in the first revolution. The exertions of the people were successful; the sanctification of the Sunday was established during the parliamentary Cromwellian governments, and eventually took deep root in English habits; its extension not being confined either merely to that part of the community which had proved itself so consistently opponent to Episcopacy and Monarchy. The restoration succeeded in bringing back the Liturgy and the Book of Common Prayer, but public opinion, in regard to Sunday, was inflexible; and the Episcopal church, perceiving that the people were firm, gradually incorporated the new conviction into her own body, but not in its entire strictness. During the religious indifference of the last century, the celebration of the Sabbath decreased very much; but it was esteemed a matter of primary importance by the Evangelical party as well as by the Methodists. The High church party are quite as warmly interested in this day as the other sects, so that in England indifference about Sunday is on all hands quite incompatible with religious fervour. The Puseyites are opposed, at least, partially to this strictness. With them Sunday is entirely an institute

of the church, and they therefore recognise no difference between it and the other feast days of the church; but in this they lay themselves open to the implication of papistry.

In the generally pervading tone of English manners there is double motive of action, both points sometimes meeting in the same individual. Some rely on the sabbath of the Jews, and hold the entire twenty-four hours as expressly dedicated to God: this law descended from Paradise, and is even more imperative than the Mosaic law, as being an ordinance antecedent to the Fall; consequently the whole importance and validity of the Jewish sabbath is applicable in the very strictest sense to the Christian Lord's-day, and all but indispensable occupations ought to be forborne. Holydays are purely of mortal institution. This interpretation exposes real life to many inconsistencies. It is moreover difficult to maintain consistently with this view that Christ is expressly the Lord of the Sabbath, and, finally, a common misconception exists, that it is psychologically impossible to keep the soul, in its physical being, in such a direction, that an occupation with godly matters is in a measure a work and activity. Others, on the contrary, say it is necessary and should be attended to, not only on account of the general views on the subject, but also to prevent all uncertainty and variance whereby the sentiments on this point might be weakened; an unqualified observance of the Sunday can alone preserve divine worship from prejudicial tendencies, and preserve and maintain those who rely upon present social condition in the peaceable enjoyment of their rights. This is merely a practical view of the case—principles forming no part of the question;

the same object however is attained, viz., the promotion of a strict, solemn Sabbath. The working class understand that it is optional with them whether they work or not; but were the custom introduced, individuals must of course subscribe to it, as in Paris, where there is no distinction between Sunday and other days; the German mechanics are also hired for the seven days, and cannot therefore go to church. Every means are taken to set aside any obstacle to this arrangement. The Sunday is regarded not as an imposed duty, but as the acquired privilege of a Christian. This main point is strictly adhered to by all the advocates of this system. The enactments made in the time of Elizabeth extend not merely to abstaining from labour, but also to attendance at the parish church, and were levelled at the Puritans, who preferred attending their own meeting-houses. Judicial interference on this last score has become almost obsolete; the acts of parliament have not however been repealed, and in 1841 there were cases where parties were fined for non-attendance at divine service. The retention of old customs is generally supported by public opinion. In the larger towns a great decrease in the usual noise and bustle becomes perceptible soon after ten o'clock on Saturday evening; and about midnight, two or three hours earlier than common, everthing is quiet. On Sunday, during the hours of service, streets even are closed to carriages if in the immediate vicinity of the churches. All ordinary occupations are suspended; and even bread is not baked, some families taking cold repasts (indeed, at a public *déjeuner à la fourchette*, given by the Lord Mayor to the King of Prussia on a Sunday, all the viands were cold); and, excepting in the vending of

food and drink, there is not one instance in one hundred of business being done by working at the desk or behind the counter, such a thing is seldom heard of. Theatres and places of amusement are all closed; custom forbids all parties, otherwise than in the bosom of one's family. Of the double attendance at church we have already spoken.

The religious associations are a pendant to the observance of Sunday, inasmuch as they are peculiar to England. The most opposite parties are equally interested in these societies, and their great annual festivals in London during May, are attended by auditors of all ranks; Exeter Hall is the place generally used, and although it will hold 4000, persons are frequently unable to get in. On a platform are the chairman, the committee, persons of distinction, clergymen, and foreigners. The first business transacted is to read the report, after which a series of resolutions adapted to existing circumstances is passed. The first of these in regular order is, that the report just read be received, printed, and distributed; the last is the vote of thanks to the gentleman who presides. The others bear upon such subjects for congratulation or regret, and affecting religious or ecclesiastical interests, as have occurred in the past year.

We will take leave to introduce, as an example of the resolutions, one passed at the Baptist Union Meeting, which was afterwards cordially adopted by others:

"This Union avails itself of the annual session to again record its testimony to the unscriptural character of the State church of this country. This Union is of opinion that all such institutions originated in that apostacy which arose soon after the death of our Lord's

Apostles, and are in their very nature opposed to the spiritual kingdom of Christ; and, being a fruitful source of social grievances, religious formality, and national scepticism, consequently, the brethren now assembled feel themselves called upon to protest against its continuance. These views are confirmed by the increasing difference of opinion upon the tenets of the church, which has recently been put forward by an important section of the clergy, a difference the more important as occurring at the very moment when public observation was directed to the efficiency and constitution of the English church. This Union is of opinion that such views are only the legitimate growth of those principles which are the very basis of the English hierarchy, and regards them as subversive of the gospel, and destructive to men's souls. As an assembly also of religious individuals, it acknowledges the duty incumbent upon it to exert its whole power towards liberating Christianity from those worldly associations by whose trammels she is at present constrained. This is regarded as a religious duty imposed on the Union by reason of its Christian faith, and is more imperatively required by a regard to the spiritual welfare of our fellow men. All ministers and members of the churches belonging to this Union are enjoined by discourses, by the distribution of tracts and other publications, to declare and avow the voluntary principle in their respective neighbourhoods, and particularly to impart to the younger members of their congregations a correct knowledge of the history and principles of Protestant Non-conformity, as hitherto maintained."

To this we might subjoin other resolutions emanating from various societies, applicable to the peculiar views

taken by them according to their several religious persuasions, but the example already given will probably suffice to give the reader an idea of the matter and style. It may be observed that, as the movers of the resolutions are in some measure aware of the sentiments of their auditors, as belonging to the same party with themselves, it rarely happens that any material objections are made. When owing to some unfortunate conjuncture such a result has happened, the stormy discussions ensuing have compelled the meeting to be dissolved.

The resolutions passed are usually put in form and entrusted to the chairman, who is thus enabled to guide the meeting, and also to preserve the arrangement in which the intended speakers are to follow each other. The speakers do not always confine themselves to the resolutions, which are indeed sometimes put into their hands after they have commenced their address. It is their business on the one hand to bring the interests and objects of the society on the tapis, and at the same time to introduce such observations as are called for by the topics of the day; Puseyism having of late usurped every speaker's attention. As the subject is thus renewed over and over again, it becomes necessary in protracted meetings, after clever speakers have been heard, to excite some new interest. For this purpose rhetorical arts are resorted to. Many strain the attention of their auditory by some expressions or period in which an uncertainty is involved: before giving their own opinions they wait a little; when this is given, the listening stillness is broken by thundering signs of applause, of the approach of which a stranger ought certainly to be informed. But it is not this or that

form of address, which would be subjected to variety by the circumstances of the moment,—it is the whole fashion in which the speakers work out their ends, as also the dispositions in which the audience listens to them. In some cases these quasi legitimate modes of excitation being worn threadbare, the speaker invents some new graces; while on their side the auditory seem to be of opinion that their lively interruptions are expressions of their feelings.

The Puseyites are very averse to these assemblies, not merely because they experience such ill-treatment from them, but really believing them to be unecclesiastically organized institutions. They are also censured even by individuals of the Evangelical party. At the period of their commencement, the characteristics of these meetings were very different from that which they now exhibit; unbelief was then fearfully prevalent in all the churches of the community; and any creed publicly avowed, was looked upon as an act of testimony to the truth. In the meetings of the present day, oratorical talents are put in requisition to produce an excited state of feeling. Their most animating feature, however, is the highly interesting communications made at all the meetings, but particularly at those of the various associations, which take place during the year in the smaller towns of England. Here the stimulus is not so freely applied; the communications being more limited; and the meetings consequently assume a more edifying character.

Very different to these are the official meetings of the clergy in an archdeaconry or diocese, which bear the stamp of a private reunion, although there is also a chairman on a platform. In the addresses, which are

usually regulated by a committee, the auditory are treated with unlimited confidence. They do not serve merely for a mutual exchange of opinions and acquired experience, but also elevate the feelings of the company, thus serving the purpose of edification. Of this nature were the meetings of the Irish clergy in 1842.

The increase of polemics and the separation of the different sects operate prejudicially on these public assemblies. So long as those attending them are conscientiously attached to various principles, the mutual endeavours for acknowledgment are evident; to give testimony of it diminishes the excitement. But as the sentiment inspiring the separation of those previously united pleases, and extends more and more, and as these separate sects will be opposed to each other, a question must finally arise respecting the outward formation of these meetings.

In speaking of the religious and ecclesiastical feelings, we have already shewn wherein the various persuasions more or less assimilate, and how the highly expansive power of the church is least in accordance with them. In the following we will only discuss the dependence of the members of the church on their own institutions. The efficacy of the Liturgy would scarcely be perceptible were it not for the attachment of the laity to it. After the first revolution, the Common Prayer Book was abolished, and its use forbidden; for about twenty years it was disused. At the time of the restoration, negotiations were opened between the Presbyterians and some of the bishops for some alterations; but, although there was a disposition on the part of the latter, in some instances, to comply, the proposals came to nothing;—once restored to the people, they

joyfully seized and retained it. That a great portion of this formulary is verbally committed to memory, and that the people have become familiarised and acquainted with it, does a great deal. As an instance of how much the feelings, generated by these early habits, are bound up in it, we may give the following anecdote:

"On a certain occasion the crew of an English vessel mutinied, deposed their captain, and settled on an island in the South Seas. Certain arrangements having been completed, the recollection of their youthful attendance in church was revived. The most serious among them was deputed to arrange a form of prayer, and the crew set about collating their recollections of the Liturgy."

The essential and important formulæ remained in the last century, while the preaching, and especially church feeling, lost all their peculiar properties. When the new mode of life was revived, greater facilities were afforded to individuals for directing their course towards fixed principles, and settling their belief on religious and ecclesiastical truths. All parties in the body of the church proclaim the service rendered by the Liturgy; and this justifies the member of the Evangelical party, while acknowledging the influence of the Dissenters, in styling the Prayer Book the daughter of the Bible. This also serves to explain why the attempts at amendment were unattended by results; the disposition to change existed only while they were uncertain what they really possessed. This same attachment is just as powerful in the case of the offspring of the Anglican church—the North American Protestant Episcopal church. The principal difference has been evolved in the political relations, besides the omission of the Athanasian creed; in constitution the amendments have not been great in

the Liturgy, but trifling; although they were made at the beginning of this century—a period not remarkable, like the present, for its dread of change, and when the Common Prayer Book might have been subjected page by page to emendations.

The adherence to constitutionality in the church is as great as to the Liturgy. Some there are who think that a hierarchical theorem is propounded in the bishops and clergy, in some sense involving opposite interests to the laity, which latter might be in ignorance of the designs of the former, and might be governed either unconvinced or against their will. But in England all those relations are at once quite disclosed. There are opponents in the various persuasions who are entitled to credit for their talent in the support of their theories. The Englishman has before him not only a stout contest, both oral and written, upon the constitution of the church; but he has also practical illustrations, each inviting him to abandon the ecclesiastical institutions. The members of the English church are side by side with Dissenters, among whom the congregation are all powerful, and are themselves accustomed in all political affairs to take a most active part; nevertheless scarcely a single voice is found to demand a congregational constitution; no endeavours are made for representation in the dispatch of business; nor is a wish expressed for alteration in the mode of appointing the clergymen. On the contrary, they regard the present arrangement as presenting a secure bulwark against any inroads on the part of the state into matters of purely ecclesiastical cognizance; they believe that, under the form of unbelieving preaching, the equally valid formulæ is not unconditionally performed; but at the same time a rash

and inconsiderate public opposition to the doctrine of Scripture and the church may be very easily prevented, provided that church interests are in the ascendant. There are even laics who proclaim their satisfaction that in the Anglican church such a difference of orders exists at the ordination by bishops. The numerous projects for the dissemination of religion, in which the members of the church participate, are also evidence of their relation to their clergy. Many of these projects have originated with the laity themselves, and some even are conducted by them only; but the co-operation of clergymen is always eagerly sought after, and when obtained, the prime management of the affairs is entrusted to their charge. For this reason we always find clergymen, or perhaps archdeacons and bishops, at the head of these societies and associations. In this manner they seem to make their object a public one, although perhaps in its commencement depending on themselves only.

In considering the efficiency of the church in inducing religious habits among the people, we must commence by observing, that in no state, whether of the past or present age, is there a greater classification of society, and a clearer appreciation of the distinction conferred by rank. The same idea which actuates the man of independence, and in pursuance of which he conceives himself a being so different from the tradesman, that no intercourse can take place between them, extends itself in every direction. This principle of separation is mutually understood and upheld, both politically and in domestic life, among the menials. An author desirous of giving a faithful picture of English life, must of necessity enter upon a description of each distinctive

class by itself, notwithstanding the general aphorism that the manners of the great are always copied by the small. In their general relations to the church, although these differences are not the absolute inducement to a separate position for each, still it is to a certain extent owing to them, conjoined to other causes which we shall explain, that the relative position of the higher ranks is totally distinct from that of the lower classes with respect to the church. We will endeavour to shew how Christianity has been reinvested with the powers she had lost; as also, how and in what the lower classes have been, and are, more removed from her; accompanied by a consideration of the premises from which a more extensive development may be hoped for.

If we find, in circles the most remote from each other, not only a feeling of piety, but a lively interest for religion and the church, we must not at the same time forget that in the last century the aspect of affairs was very different. At that period a common disposition to abandon all the integral and vital doctrines of Christianity pervaded every class; or where the higher ranks did not entirely give way to these sentiments, their external profession was neutralised by their perfect indifference. The doctrines of Christianity were derided as antiquated; fashion no longer sanctioned the religious observance of Sunday and family worship. The great religious movements instigated by the Methodists, which affected the clergymen of the Anglican church and of the other ecclesiastical sects, passed over the length and breadth of society altogether, and reaching, perhaps, some isolated members of the aristocracy. Wilberforce, one of the most strenuous promoters of the

revival of religion, complained loudly, that even in parliament mere outward respect was no longer paid to Christianity. Himself touched in childhood by Methodism, and afterwards a member of the English church, he published, in 1797, cotemporaneously with his parliamentary labours and indefatigable exertions in the cause of humanity, his apologetic work, "The Practical View of the prevailing religious system of professed Christians in the higher and middle classes of this country, contrasted with real Christianity." It was the fruit of an eight years consideration of this subject; which, on the one hand, argues its author's perfect acquaintance with the social condition of his country and its necessities—and, on the other, his inward conviction of what he puts forward. Its circulation has been very great, and has, owing also to the public character of the man, had amazing success. John Newton, an exceedingly popular preacher of the day, remarked that, by this production, Wilberforce had addressed individuals who had heretofore been inaccessible to the ordinary approaches of Christianity. About the same time the associations of which we have said so much were set on foot, in forming which, the active exertions and influence of many distinguished laics were brought into play; and whatever may be said as to the successful accomplishment of their original objects, these unions have, at all events, brought to light the existing wants, and have been the sole means of imparting the truths and knowledge of the New Testament to innumerable persons. All these causes would effectually put to silence any voice uplifted against Christianity in the present day; and, indeed, in the higher circles a strong feeling prevails against anything at all preju-

dicial to Christian interests. In parliament, it is an established and uncontradicted principle, that each member is bound to promote the honour of God and welfare of his fellow-creatures, and that it is further incumbent upon him to bear in mind their spiritual interests and provide for their wants. It is therefore clear that no ministry, whatever its politics, or whatever its opinions as to forms and tenets, could stand a moment, if it regarded the doctrines of the Gospel with indifference. The leaders of the respective parties are consequently very express in all their declarations on the subject. The Whig members have even gone the length of instituting general schools for the different religious sects; but in so doing they distinctly stated that there should be no education inconsistent with Christianity. The same sentiments are apparent in judicial decisions, as may be ascertained by consulting the papers in which the sentences of the judges, in momentous cases, are generally given at full length. This intimate and close connexion with the religion of the New Testament is not so express in the social relations of Germany. The Englishman will turn for explanation of these relations to the Established church forms; but if it be admitted that these, after the revivification of religious life, were of service in conducting the individual on his road, and assisting him to find the right and shun the wrong path, a question would naturally arise, how they recovered their consequence and importance after being once abandoned by society. This brings us to the English literature of the last century.

The attacks upon Christianity in England principally emanated from deistical writers, and were of the most violent and extravagant character. The most popular

and generally read works of the last century absolutely know nothing of Christianity; hence they are not always successful in hitting the mark they aim at. In Germany, on the contrary, during the same period, there was a greater amount of practical piety, even in those literary publications most averse to the Christian faith. In its origin, the struggle there was rather a perversion of the inward faith; powerful efforts were made; and in the endeavour to discover truths, which in many cases were but mere shew and appearance, the digression from the principles of Christianity gradually reached such and such a point of difference, or even hostile feeling. But in explanation, we can adduce in Germany the earnestness displayed in the conduct of the struggle, and also the important circumstance of a new epoch in literature opening simultaneously with the indifference to religion and ecclesiastical institutions. This latter must be acknowledged as a great historical phenomenon, unparalleled in the nature of its progress by the whole literary history of mankind; the literature must have attracted the most lively feeling of interest in the reading public, and must also have at once attained a position in the feelings of the people, whose comprehension of Christianity was on the wane. The German cannot speedily get rid of anything identified with his nature and habits, nor would he be desirous to advisedly throw away what has procured him the fruits of the highest intellectual manifestation; but he had to go through the difficult task of impressing this manifestation with Christianity, and subordinating the love of great intellectual personages and phenomena to the belief in which he is brought up. Such a literature England does not display in the tone of her religious

decadence; rather, after the end of the seventeenth century, the cause of science declined. Productions of belles lettres were very generally disseminated through the nation, and prized by it; but much as we may admire and be entranced by the vivid descriptions and sketches of character to be found in the pages of Sterne, Fielding, and Smollett, we must not look on these productions as capable of advancing the intellectual development of a nation. Recent poetical works have been partially impressed by Christian sentiment; and had Byron lived fifty years sooner, his influence on this head would have been very great indeed—the resuscitation of religious life having been powerfully adverse to him. The reaction in the upper classes has not extended its sympathy to the lower orders, among whom the traces of the decline of the church still remain. This is particularly the case in those places where the population has been of such prodigiously rapid growth; in the Metropolis and in the manufacturing and mining districts. Estrangement from Christianity had reached so high a pitch, that on many occasions a total ignorance ensued. The neglect of education was greatly accessary to this; a topic which has of late, since religious interests were reawakened, excited such a very lively attention. But the deficiency was not merely in scholastic education for youth; the churches of the time had for a long period ceased to address themselves to spiritual wants; almost all the seats were let, and in the most emphatic sense of the word the poor had no place; and this is not applicable to country congregations only, but also to those towns which did not partake in the sudden enlargement caused by the amazing extension of manufactures and commerce. In

the first movements of religious convictions, the eye was directed to a distance, which proved ultimately to be a means of discovering wants at home. Meanwhile neither the ordinary and regular methods of extending the kingdom of God, nor the extraordinary and temporal measures, reaching the lower orders, a positive pressure drove them into habits and practices the very antithesis of Christianity and morality. One essential trait in the English morale, is, their demand in all matters of change for justifying authority; but ignorance or deficiency of perception, evinced all the influence of publications on religion at once, the same being the case with political writings under similar circumstances. Hence periodical or other writings, intended for the edification of the lower classes, are in no request among the higher circles, the author of them being considered deficient in sentiment, personal standing, and the most ordinary knowledge. Despite all this however, persons addicting themselves to this species of composition do write with a thorough conception of what touches the mass, and seizing all the stirring questions of the moment, display the great skill in so arranging their works as to ensure a circulation. It may fairly be said that the people can scarcely protect themselves from this unwearying activity, even with the assistance of the counter activity in the church and religious associations. The influence of these publications is not suppositious and matter of conjecture, but we may refer to the public criminal proceedings for the clearest illustration of their connexion with the moral condition. It cannot be denied, that until the last six or eight years the working classes of England were in comparatively comfortable circumstances; the sphere of

English activity included mankind in the interests of the day; but a superlative feeling of safety existing on the part of every Englishman, the more elevated wants of his nature were not stimulated, his ideas having been principally bound down to the material. To all this we must now add the moral consequences of the unexampled compression of human masses into narrow spaces in the great manufacturing towns; London is easily accessible by the means of transport in the present day, and hence is far more influential, and gives a tone to society to a much greater extent than formerly. We must not therefore be surprised that so much immorality exists, but it should rather be matter of surprise and gratulation that the whole basis of political and social life has been preserved unshaken and intact. Want presses heavily on the whole country, by reason of three or four years bad harvests, and unfortunate commercial contingencies abroad; thousands, ay, hundreds of thousands, have paraded the towns who for months have been reduced to a third, or even fourth part of their customary and necessary food;* and no lack of skilful and able tongues to declaim to these processions upon their rights to the superfluities of others: 100,000 may be actually said to have been in possession of Manchester, with some 300 troops to oppose them, and yet the injury done to property was under all circumstances but trifling. This alone suffices to shew the great moral restraint in the people; and there is unquestionably among them, both domestically and politically, a feeling which, however clouded it may appear sometimes, is always decidedly opposed to any predominance of demoralising sentiments. In one respect the non-

* This refers to the early month of 1843.

alteration of the marriage laws has been of vast weight. In the deep-seated convictions of the people, the institution of marriage is the very basis of families, and a consequently indissoluble bond; in this view, divorce and separation are not encouraged in England. The laws of England know no separation, except the marriage be void by reason of forbidden degrees of kindred or previous nuptials: all other grounds merely lead to separation from bed and board; but by the intervention of parliament a thorough divorce can in certain cases be procured. The stringency of the marriage laws cannot be said to have prevented immorality; but the Germanic Christian views of the families have been retained,—thus preventing confusion under particular circumstances. If the real effect be but negative, the people are practically subjected to a code resting on a moral basis upon matters with which they are intimately conversant, and about which they can reason accurately; thus rendering it possible to place higher benefits within their reach.

The destructive tendencies in politics meet a great check in the general respect and esteem felt for public order; and we have already shewn how willingly in every thing relating to the community the Englishman submits himself to its accredited representatives; which explains the success of the English in their general commercial transactions. This submission is not only to be regarded as the reflection of predeterminations, but it is deeply impressed in their political and national character. Hence we hear of assembled masses, thousands in number, who, knowing their physical strength, and neither in ignorance nor apathy, yet submit to a few constables, who shew themselves with confidence, as if

they wielded a power which could control all contumacious spirits. Every breach of trust is as distasteful to public opinion as opposed to the spirit of the law; an indirect tribute to spiritual and moral powers. The esteem in which the laws and their administration are regarded does not altogether proceed from the idea that the higher powers are of God; equally little is it from the fear of external power, and least of all is it a proof of that sound judgment which knows that a violent interruption of order would be prejudicial to the interests of society at large. This respect for the representatives of the common weal contains a moral principle on which the church can rely, as she on her part, in the stability of her organization, has a most decided sympathy in maintaining the Christian marriage law, as also of a similar feeling for the common benefit. We have already shewn how the inquiry into the increased population created a desire to build new churches, in which the half of the sittings are always free for the poor. The most strenuous efforts are also made in the cause of education; and the additional proportionate number of clergymen will make a *bonâ fide* cure of souls practicable.

It is now time to speak of the extraordinary efforts made to influence the people, principally promoted by the Dissenters. Sermons in the open air were the first efforts of the founders of Methodism; they confided the cure of souls to those who had made it their business in delivering the Word. At a later date, the Tract Society was founded, composed of all sects; its intention being to facilitate the propagation of works of a religious tendency among the people. Then were established—and this, be it remarked, was principally

the labour of the Dissenters of the first secession—Home Missions. Persons were selected from the society, whose business it was to visit houses, teaching the Bible and distributing tracts; and other persons who were, on Sundays especially, to preach in the most frequented places of public resort; hence persons are to be seen in the Parks of London at all hours, mounted either on chairs or low tables, around them a crowd, some attentive listeners, others coming and going. There is not also always an exercise of judgment in the subjects chosen, and fanatical and perverted views are too often evident; but a very simple explanation is generally given of Scripture, and the zeal and palpable sincerity of the speaker serve at all events to balance any unfavourable feelings he may otherwise excite. If the speaker be sometimes without education, he at the same time perfectly comprehends the necessities of his hearers; and the Association, under whom he acts, have constant opportunities of observing him, and satisfying themselves of his performance of the task he has taken on himself. The means thus in action in so many quarters, for bringing the English people within the reach of Gospel efficacy, emanate from the conviction that success attends zeal; and as there has been an universal lethargy, propably a corresponding religious interest may now be awakened.

We will, in conclusion, say a few words on domestic life in England. It is well known that the forms of English social life are very precise in their nature; to strangers they seem stiff and monotonous. A similar impression would probably be made by family life. People rarely extend their acquaintance, confining themselves to the members of the family, near relations, or

very old friends; a more extensive acquaintance is generally of a business or public character. Among householders also the great difference of rank is kept up, particularly in regard to menials. Externally the house is closed; the Englishman lives alone, and lays great stress on the inviolability of his dwelling, as illustrated by the popular and expressive proverb, "my house is my castle." But this outward exclusion and observance of certain forms contribute not a little to a total freedom from constraint within the house itself. In this, the stranger, when once he really obtains the *entrée*, and is established as a friend of the family, which is a very difficult thing, is included. Then he may be fairly considered almost as one of the family itself. Morning and evening devotion is a very general custom; at this the guests and inmates of the house, as well as domestics, are assembled. The master reads a portion of the Scriptures, mostly the lesson for the day, according to the Common Prayer Book; he then offers up a prayer, either extemporaneous or from some book; during the prayers all present kneel: the converse custom prevailing in Scotland, where they stand at devotions. In like manner grace before and after meat are also very general, since the revival of religion; these are pronounced by the master of the house, except a clergyman should be at table, it which case it devolves on him. By this kind of religious life in families, the attachment of indviduals to ecclesiastical observances is very much augmented.

After a period of inattention to religion, the individual cannot but belong to the Christian faith and life in a special character; but all those who survive such struggles must want that freshness and lighthearted-

ness. There is also a certain indecision in general matters, and the individual must first acquire the history of his church, its faith and condition. The religious life in families proceeds from a thorough conviction of all the moral precepts of God's Word, and a community of individuals is thus formed at the commencement of a life of faith, and each member, as a Christian, is inwardly and firmly attached to his church. Thus the members of the Anglican church, however they base their belief on the Bible and the Bible only, combine the two positions we have drawn, and still refer to their experience of the church and her institutions.

## CHAPTER VIII.

### RELATION OF THE CHURCH TO DISSENTERS.

England.—The Elder Dissenters.—The Wesleyans.—Unitarians.—Socialists.—Churches of Foreign Tongues.—Episcopal Church of Scotland.—Its Ecclesiastical Movements—Ireland.—Relations with the Catholics.—The Catholics of England.—Conclusion.

RELIGIOUS habits are the realization of the beneficial action of a church, and present opportunities of forming a judgment of its future course. In England, however, the Establishment is not the sole power, for within her sphere are many concurrent spiritual coalitions, the energies of all being directed to one common point. Our readers do not require to be reminded of all that the Dissenters have done, and their share in the history of the church, and the modification of her institutions. And we can at once come to the last subject for our consideration, viz., the position assumed by the Anglican church towards the Dissenters; who, standing apart from the church, nay, more, being her active enemies, are still united with her by speech, nation, and ties both social and political. The position of the Anglican church is, however, essentially different in the three kingdoms, both in herself and in her opponents. In England, the Episcopal church, as the church of the country, has by far the greater number of followers;

and those who secede from her are still Protestants, being themselves split into an endless variety of sects and persuasions. In Scotland, on the contrary, she is not only in an extreme minority, but, as opposed to an organised Protestant church of that country, is looked at as a mere sect. While in Ireland, although the State church, she is more deficient of adherents; and her adversaries are Catholics.

In England, among the seceders, the Methodists and those Dissenters whose origin dates from the sixteenth and seventeenth centuries, are entitled to the first place; as all the petty sects may be regarded as offshoots from these, excepting perhaps the Swedenborgians. Although the respective origins and progress of the two great sects were so very different, a portion of the Methodists were prejudiced in favour of the old Dissenters. Whitfield it is well known seceded from the Wesleyans on the doctrine of election, upon which the former was a decided Calvinist; his admirers are therefore styled Calvinistic Methodists. In their constitution they very much affect the elder dissent; and retaining their attachment to the Episcopalism in worship, they nevertheless advocate "the voluntary principle." In the observations we have already made on dissent and its varieties, we have omitted the political differences (a consideration of which is necessary to a perfect comprehension of the subject), which have always in some measure gone hand in hand with the ecclesiastical disputes, although deserving of that high importance which both parties seem disposed to ascribe to them. It is certainly true that the Puritans strained every nerve to make head against the arbitrary power, both of Elizabeth and her immediate successors. Still, even in that their contentious

disposition was not generated so much by political principles as by a desire to maintain their then existing rights—"freedom and rights" was the watchword in England's political movements. When the Stuart family, in their anxiety to favour Roman Catholicism, diminished the rigour of the laws against Dissenters generally, in order to facilitate their own projects, the Protestant Dissenters were not deceived, but stoutly proclaimed their conviction that the clemency of both Charles II. and James II. was but a pretence to cover their machinations in the cause of Popery; and that their proceedings were an illegal breach of the privileges of individuals, as well as of the community at large. The High Church party were vehement in their demand of unqualified obedience to the Throne; while the Scotch bishops refused the oath of allegiance to William III. and his successors. Since the accession of the House of Hanover, however, the intermixture of politics with religious matters has been less. In the course of the last century some shew was made of a desire for repealing the laws depriving Dissenters of political privileges; but so little energy was shewn, and so tame was the spirit prompting the attempt, that it fell to the ground. In the present century, however, the subject has been renewed with better success. It is well known that the members of parliament were obliged to take the sacrament, thereby making open profession of their accordance with the precepts of the Anglican church. Lord John Russell brought in a bill to do away with this custom; the result of which interference has been to procure for his party the support and co-operation of the Dissenters, not merely by returning candidates of Whig principles to parliament,

but by their active and public support in all momentous questions affecting the politics or domestic relations of the country. The Dissenters consequently lend their hearty assistance to the corn-law agitation,—a large number of the dissenting clergy being members of the Anti-corn-law Association,—and they have even held meetings in furtherance of its objects; the great majority of them (as may be anticipated from the modified views on church constitution which have, owing to North American influence, recently become current) hold it their bounden duty to step forward boldly against Conservative opinions. But the interest and influence thus expressed and exerted in political questions would seem to have been rather prejudicial than useful to the dissenting cause. If it is undeniable that the Anglican church, on her part, is materially swayed by political impressions; it is equally clear that she does not take any active part, at least by the interference of individual clergymen, which is much discouraged. In public opinion these matters are beyond their province, as the representatives of the church in parliament can take care of them. These differences in politics have lent their aid to swell the mutual estrangement and contention, which we feel justified in saying have never been at a greater height than at present, if we except perhaps the first English revolution.

The dissenting congregations are mainly composed from the middle classes; and their meeting-houses are seldom attended by the nobility or baronetcy; they are found mostly in the towns, and especially in the large ones. In the open country, the expense of maintaining the clergy, and keeping up the edifices, would of course fall too severely on the small proprietors. Taking this

into account, the immense exertions of the Dissenters in behalf of Bible extension, missions, etc., must excite our astonishment and admiration. To make an accurate estimate of the number of the Dissenters would be almost impossible. According to the church people, they comprise about one-thirtieth of the population (but in their statement, allowance must be made for an English habit of depreciating the numbers of an opposite party); the other side lay claim to one half. But it is but fair to observe, in taking an estimate, that the number of actual communicants in the Episcopal church as compared with the nominal members, is very much less than among the Dissenters; for everybody is reckoned a member of the Established church who is not arrayed against her. If to the Congregationalists and Baptists, or Dissenters of the first secession, we add the orthodox Presbyterians, the Quakers, and those Methodists who have united themselves to "the voluntary principle," the number of congregations may be reckoned at 4000; 1800 and 1200 of which belong to the two respective first-named sects. The congregations are, however, numerically weak; therefore their aggregate may be fairly supposed not to exceed a million and a half.

The calculation just given is exclusive of the Wesleyans, who excite in the church infinitely less antipathy than the Dissenters of the first secession. We have already adverted to the progress and influence of the Methodists, among whom we meet with the Wesleyans, a party which has constructed an ecclesiastical constitution distinct from all the other parties in England. As we have observed, they did not base their difference with the Establishment on doctrinal or constitutional grounds, but simply as desiring to arrest the decay of

religion by a more general diffusion of the Word. John Wesley (the greater of the two brothers) himself put forward originally High Church tenets, and was even favourable to the Apostolical succession. In the campaign against Latitudinarianism the Methodists found cordial allies in the Hernnhuters, with whom John Wesley had become acquainted on a voyage to America, as well as in London, and on whose account he afterwards went to Germany. The Methodist preachers were followed by crowds of persons; but they suffered considerable persecution, and in some places were driven away by popular tumult. The friends of the Wesleys organized an association, and added to the other duties of the preachers that of pastoral care of their followers. They still, however, remained firm in upholding the institutes of the church. None but the duly ordained administered the sacrament; the laity were only permitted to preach wherever they infringed upon no church ordinances. But although the Methodists still continued to communicate in the church, estrangement was gradually generated by the reiterated repulses of the latter. Their principles had already extended to North America, and induced the formation of not a few congregations, who were not however equally stanch with their English brethren in keeping to the ordinances of the church. Then the colonial war of freedom interrupted the intercourse with the mother-country, and the opportunity was presented to the North American Methodists to procure the annunciation of the Word, and the administration of the sacrament. After much solicitation, John Wesley now resolved to institute an ordination of his own, the consequence of which step was of course a complete schism

from the church. At no time in English history has any of the ecclesiastical sects been so amazingly subjected to the influence of one person as in this instance. John Wesley was the depositary of the whole government, and wielded it in the "Conference" composed of 100 members, named by himself. He was conscious that the party-wall raised up could not be removed; but at the same time aware, that as he had been the soul of the religious existence of his party, they would be exposed to many dangers and probabilities of variation. He decided upon further progressive movements, which should finally establish the nature of the church government, and assure to his sect their own special basis. He laid down a rule by which the Conference were bound to fill up any deficiencies in their body, and to hold annual meetings, when they were to elect their president. John Wesley has been dead now fifty years, and the Wesleyans still adhere to his constitution. The conference now, however, directs not only the general affairs, and exercises a power of supervision, but appoints all the clergymen to the respective congregations; and their influence must be further augmented by their privilege of changing the scene of the clergyman's labours, which is generally done every three years. As with the Congregationalists, the instances of large congregations are comparatively rare. The clergyman is much more dependent than his brother in the Anglican church, whose unalterable appointment to one congregation secures his independence; but the course steered by the Wesleyans preserves a medium between the church and "the voluntary principle;" for the government of the church is absolutely vested in the hands of a clerical and self-elective council, which is utterly

repugnant to the spirit of the latter. In the United States of America, the Methodists are the most numerous and extensive sect; their constitution there resting on a Wesleyan basis, but being more hierarchical—a tendency which may be requisite, as the slaves in the Southern states, and the menial and quite inferior classes in the Northern, are its supporters. This hierarchical principle has met no cordiality in England; the whole body of social and political relations there acting directly against it.

The institution of a special cure of souls is a matter worthy of special attention, as requisite for the due maintenance and security of their spiritual leading. As the class-meetings, of which we have already spoken, create a general knowledge of each other among the members, the connexion with the clergyman is not in its nature so strict and close as to be destroyed by the frequent interchange of pastors, as would infallibly be the case with the Established church. The seed of this peculiarity may be seen in Wesley's early progress; but it has gradually developed itself, and now shews more clearly by reason of the polemics against both the Anglican church and the Dissenters. From what we have already said, it may be concluded that the Wesleyans were not exempt from that catholic spirit which distinguished the commencement of this century; and in truth it still kept up, despite the efforts of their ministers, their custom of communicating in the English church, while the restoration of religious life in the church was attributed by many, directly or otherwise, to the Wesleyans. But a portion of that activity entering into the contest between the other ecclesiastical persuasions, is also imbibed in the relative position of

the Wesleyans to the Church of England. The Wesleyans, of course, protest warmly against every and anything of a Puseyite cast; but they are themselves rejected by the High churchmen. Their strict unanimity and mutual support will immensely increase their strength in any impending controversy. Quite recently some few Methodists have gone over to the Church of England, many of whose followers believe a reunion to a greater extent might be brought about. This is however warmly disclaimed by the Wesleyans, and there is no reason whatever for expecting that they will even halt at the present stage of their endeavours to define their sectarian principles; the most palpable counter feeling to the church is even now, not a matter of anticipation, but in actual progress. The Wesleyans have always kept aloof from politics, which of late has drawn upon them, especially in the corn laws, the imputation of negligence of the general weal. In spite of all censure, they have however held fast to their line of conduct; yet taken altogether, their influence seems to have rather increased, and especially in a political point of view. Their main body is of the middle class, and they are generally in easy circumstances, as may be imagined from the immense contributions raised among them. With a number scarcely exceeding a million, they have about 3000 congregations. Their activity in the missionary cause is astounding; the revenues of the Wesleyan Missionary Association reaching last year upwards of 100,000*l.*

To commemorate their centenary, it was resolved to found a seminary for their clergymen, to build a mission house, and to pay off the debts of their chapels, and the subscription for these purposes amounted to the unpre-

cedented sum of more than 200,000*l.* Their exertions in behalf of religious life are well known, and they have been as signally successful in disseminating Christianity and the Gospel in England herself, as among the heathens.

The Unitarians constitute a persuasion alike differing from all the Dissenters hitherto named, and from the church. In the last century Unitarianism was excessively prevalent both in England and in North America. A striking example is given in the University of Cambridge, where most of the functionaries were Unitarians, and in Boston (North America), all the churches were presided over by Unitarian ministers, with one single exception, so that the Congregationalists were positively compelled to endow a new seminary, and where the majority of the congregation were not in their favour, to build new churches. This spirit was not confined to the political and œsthetic literature of that day, but extended to ecclesiastical writings of all parties. There was no specific association of persons impressed with Unitarian opinions, but they were scattered throughout the land; and since associations have taken place, it is not unworthy of observation that its members consist chiefly of the old English Presbyterians, of the property and endowments of which party they keep possession. In the Episcopal church, the offices and their incidental property were in the hands of Unitarians; but the parish is independent of the individual incumbent, and outlived the momentary temper of the age, which was inimical to the church. The revived interest in Christian feeling suppressed all doctrines not in consonance with the Gospel, and Unitarianism insensibly and by degrees died away in the church appointments; not

perhaps entirely and absolutely, as a shade of it may still be distinguished occasionally, even in the Established church. But it would be perfectly impossible for Anglican clergymen to act as Unitarians, and still more impossible to constitute a party in the church. Evangelical principles among the Methodists, who were indebted to them for their very existence, were too active, and too extended in all directions, thanks to the spirit of the founders and their constitution, to permit Unitarianism to win its way among them; and least so of all, even when so favourably received everywhere else. The very independence of the Congregationalists and Baptists involves their liability, both as congregations and clergy, to take up the religious impressions of the day, and also to change with facility their previous views, offering no support to old against new and more generally received theories. The announcement of the revealed truths, as at the commencement it succeeded in breathing new life into the people, was enabled to eject the elements of Unitarianism,—a fact which may account for both parties possessing but little church property. With the English Presbyterians it was otherwise. The usage which raised a distinction between them and the other church parties in affinity with them, viz., the assembling of the synods, had during the last century become almost obsolete; but not only were the separate congregations well off, but as a general body were possessors of considerable property; among other matters, a legacy from Lady Hewley, the interest of which amounted to 3000*l.* per annum, as well as the old Puritan library in London. The church property of the Dissenters is always registered in the names of certain persons, appointed by

the Association, and from whom they take security. In the greater proportion of the sects, these trustees were well affected to Unitarianism, and the contest against that principle was not taken up by the majority, which majority naturally retained the property, and they were joined eventually by all the Unitarian seceders from the other Church parties. Their constitution is not Presbyterian, as they reserve to the congregations the Independent's freedom of action. Among the English Presbyterians there are a number of clergymen and congregations who support the old original doctrinal tenets of their party, and these have preferred their claim to a share in the church property, and in the matter of Lady Hewley's legacy in particular, instituted proceedings, which will probably be decided by the higher tribunals, as by those whose decision is already given, in their favour; the Judges having already pronounced, that according to the terms of the will the legacy is left to the "best of those congregations who make an orthodox profession of faith." The Unitarians entertain a rooted antipathy to the Anglican church, on the score of historical recollections, for up to the year 1813 they were excluded from the benefits conferred on the other Protestant Dissenters in diminishing the legislative restrictions, and for this reason they are the authors and promoters of the most vigorous attacks upon the Church. The English Unitarians lack the charm with which their particular tenets might be invested by speculative or philosophic tendencies; and although they have representatives in parliament, as well as in social life, and some warm supporters too of the persuasion; still, taking them altogether, they do not sway religious sentiment to any material extent.

The peculiar views of the "*Socialists*" bear chiefly upon politics and social ties. We must, however, give a slight sketch of them, as well to fill up the picture of the operating influences on spiritual existence in England, as to present the head and front of their religious scepticism. They constitute themselves "Universal Community Society of Rational Religionists," and under this style have published their laws. We subjoin the

FUNDAMENTAL PRINCIPLES OF THE SOCIETY.

"*Formation of Character.*—Man is a being created to fulfil a general character: firstly, in his organisation at birth, and before he had imbibed any direct impressions from outward circumstances; and secondly, as in after time he has been appointed to exist, subject to the influence of external circumstances on his organisation, especially by the actions of persons of experience, or society, on persons of inexperience, or children.

"*Feelings and Convictions of Men* are brought out by the action and reaction of external circumstances on their organisation.

"*Will.*—His will or resolution to act is produced either through his convictions or feelings, or both together, which are already elicited by the operation of external circumstances on his organisation.

"*Actions.*—Man is so constituted that he acts in accordance with his feelings or convictions, as they are most powerful at the moment of action, or that he follows those convictions and feelings which nature and society have allowed him to receive when they are in accordance.

DEDUCTIONS.

"*General Character.*—The whole character of man, physical, moral, and intellectual, is thus produced for him.

"*Irresponsibility.*—It is consequently clear that man is not intended to be a responsible being in the ordinary sense of the word, but it is granted him to experience the necessary attendants upon his course of conduct; these latter teach in the very best possible manner—by the excitation of joy or sorrow—the means of increasing happiness; and by means of this knowledge, adults or society can effectually act upon the character of infants, or the human race.

"*Rational Religion.*—A knowledge of this infallible and unalterable law of nature proceeds from an accurate and enlarged observation of the works of the great Creative power of the universe; and the exercise of love, proceeding from the knowledge so acquired, towards the feelings, convictions, and conduct of all men, constitutes 'rational religion.'"

The theory that man is not a responsible creature would not only in the end preclude the possibility of any religion, but would likewise deal a death-blow to all morality. The arguments of the Socialists are, therefore, unfavourable to all moral properties, whether they be contained in families or in the state. The propounders of these extraordinary views have shewn the greatest activity in disseminating their ideas; by preaching, lectures, periodical journals, pamphlets, and so forth.

Their religious operations were directed primarily against the establishment of the church, in order to secure for themselves a large circle of auditors; but it soon came to the Bible at large, and then to a general denial of all pious feelings, and a disregard of all shame, such as scarcely ever before was given to the world. We may instance such works as "The Holy

Scriptures analysed," or "Extracts from the Bible, shewing its contradictions, absurdities, and immoralities." Among the extracts is one entitled "Passages immoral and obscene." This is followed by the names of men in Holy Writ, with the passages in which their sins are enumerated, and among them may be found the names of "God and Christ." Their periodicals generally appearing on Sunday, and moderate to a degree, are skilful in selecting the form most likely to make these doctrines acceptable to the people. Of rare occurrence is it, in late times, to bring any one to punishment for his writings; an instance, however, exists in this subject. In *The Times* of January 17, 1842, it is reported that one Charles Southwell, a principal emissary of the Socialists, was prosecuted for blasphemy. In one of his own periodicals, entitled "The Oracle of Reason," he denied the existence of a Saviour in the most opprobrious terms, reviled the Holy Scriptures as a detestable Jewish imposture, "which might appear as the offspring of any devil," and declared his conviction that no such being as God had ever existed. The trial lasted ten hours; he was found guilty, and the Judge sentenced him to a year's imprisonment. In the English themselves there is a strong counter-current of feeling against anything subversive of religion, therefore the reception of such doctrines, even among the lower classes, is not cordial. Their abuse of the church is quite a failure, and their attempts to loosen the matrimonial bonds are equally hateful to family feelings. The greatest danger is to be apprehended from their political exertions, as they have had the power of drawing to themselves numbers of discontented persons from the lower classes, announcing such

political doctrines as are most pleasing to men of that stamp. But that moral power of which we have before spoken, is too powerful and too much part and parcel of an Englishman's character, ever to allow the probability, while that lasts, of his straining after any freedom involving an absolute disregard of all existing and just ties.*

We must not omit the "Foreign churches in England." They were already in existence as early as Edward VI., and at that time were under a special superintendant (the first of whom was Johannes von Lasco), and were protected during the Puritan persecutions under Elizabeth and the Stuarts, although differing entirely from the church in their constitution and usages. The foreign congregations are most numerous in London, where, besides the principal chapel for the German members of the Royal family, there are also four German Protestant congregations; about 10,000 Germans living in London. The congregations have no local limits, but every annual pewholder has a voice in the elections. The churches are not intimately connected with one another, each being governed by its own directory. This mostly consists of

* The author went into a book shop in London, where none but Socialist publications were sold (according to the custom of the trade, booksellers and publishers confine themselves to particular departments). The wife of the bookseller spoke very warmly in defence of Socialist theories. "The church must be done away with," said she, "before any good can be done towards a proper education. The upper classes must also be subdivided, and difference of ranks removed." On my inquiry what should be done with the nobility? she thought that she would not bring them to the block, but that they might just as well be put in a position to benefit by the provisions of the New Poor Law. When, lastly, I suggested the marriage laws, and what should be done with them, she answered with great animation, "O they must not be touched at all, I would have no alteration on that score!"

twelve to sixteen members; five or six of whom are competent to transact business. The vacancies are filled up by the congregation or themselves, as the case may be. The ground and site of the church, as well as the endowment, are vested, as with the Dissenters, in the names of trustees. Before nominating the preacher, the directory apply to two German consistories, each of which must propose one candidate at least. The candidates have to preach before the congregation, who, after hearing, then proceed to election. It is remarkable how easily the posterity of the members of the foreign churches have glided at last into the bosom of the English church. For instance, there were, soon after the revocation of the Edict of Nantes, twenty-two French churches in London; now there are but three. The German churches also are attended by those who emigrate from time to time. The petty denizenship can be easily attained; every one, English born, is invested with all the rights and privileges of an Englishman, excepting only the capacity of being member of parliament, for which the father must have been naturalised. Those Germans who come over to England generally settle there, and at last accompany their wives to the English churches, both parties being conversant with the service. Accordingly in the German places of worship hardly a tithe of the auditory is of the female sex, and in the next generation German is altogether lost. In the last century, at the period of the Methodist agitation, the Hernhutters exercised no inconsiderable influence; and the apostolicity of their succession was acknowledged by Archbishop Potter and the Parliament; but the Puseyites have great doubts whether the regular succession in ordination

and consecration is uninterrupted. The Episcopal Church of Scotland is not in direct union with the Church of England and Ireland. As is well known, she was declared the Established church of Scotland immediately after the restoration; but, as in earlier times, she re-asserted her authority, in the face of a decided antipathy from the Presbyterian bias of the people. Among their ranks they numbered the leaders of the High-church party, who refused to take the oath to William III., and were consequently deprived as Jacobites and Non-jurors. This led to the Presbyterian church being declared the Establishment. Many families however remained true to the Episcopal church, which likewise retained her congregations, about eighty or a hundred clergy, and the bishops, the last of whom bears the additional title of primate; but the bishops have never since been acknowledged. They were, on the contrary, regarded and treated as Dissenters from the Church of Scotland; and the churches are called chapels. They have preserved the Episcopal succession, constitution, and liturgy; and the latter scarcely differs from that of the Anglican church, except that their evening service contains some strong anti-Calvinistic expressions. Their residence among the Presbyterians had led to a more bitter feeling of hostility, so much so, that Puseyism has been very greatly supported by the Scottish episcopalians. Latterly they have much increased; and great efforts have been made to establish an episcopal college of their own in Scotland, towards which they received considerable subscriptions from all parts of Great Britain; hitherto their theologians have been brought up either at Oxford, Cambridge, or Dublin, or at the Scottish Universities, which latter are regulated

on much the same plan as those in Germany. They anticipate a considerable accession of strength from the protracted confusion of ecclesiastical matters, a hope which will undoubtedly be realised in the cases of many individuals. But precisely these very points of Presbyterianism most at variance with Episcopalianism have been so completely identified with the feelings and observances of the Scottish people, as to preclude the probability of any large numbers being drawn over.

Our readers probably will be glad to have before them the heads of that disagreement which has shaken the Presbyterian church to its very foundations, and which is, after a protracted discussion of ten years, brought in some degree to a termination. In all the decrees of the Scotch high ecclesiastical tribunals, which were formerly received with greater respect, since the time of the Scotch reformation, the right of patronage has been very much upheld. In 1690, at the second abolition of the Episcopal constitution, the right of patronage was disregarded; the previous patrons were allowed an indemnity, and the congregation was called upon to purchase, or wherever they declined doing so, any other responsible person. The nomination now belonged to the heritors, elders; and if the congregation disagreed, the Presbytery (or tribunal for a certain number of congregations) nominated *Tanquam jure devoluta.* This was the mode at the time of the union in 1707 between England and Scotland; in the acts on the subject it was expressly provided, "that the government of the church by kirk sessions, presbyteries, provincial synods, and general assemblies, should continue and remain unaltered, and that the Presbyterian should be the only church government

within the kingdom of Scotland." In spite of this, an enactment in 1712, commonly called the Act of Queen Anne, re-invested the original patrons with the right of presentation. The General Assembly protested immediately, renewed their protests, and from time to time sent deputations to the Crown and to the Parliament. This enactment must be considered as an organic infringement of the Statute of Union, and the right of Parliament was very much questioned. Besides, in the last century, on this very account there were two not unimportant secessions; but towards its conclusion the controversy was aggravated by the increase of religious feeling. The evangelically revived religious life in Scotland at first took fright at the numerous abuses connected with the patronage in Great Britain. The time for amicable arrangements soon slipped away, and this was rather promoted by objections of the "Moderate Party" to these measures; and although they were out-numbered in most of the synods and general assemblies, an important minority still remained. In 1835 the Veto Act passed, pursuant to which the majority of a congregation might refuse the clergyman nominated, without assigning any reason. Their right to this resolution was by most of the eminent jurists denied to the ecclesiastical directory, and the Veto Act was reduced to a nullity by the courts of law. Besides the difficulty of defining strict limits for abstract ecclesiastical matters, which appertain of right to the General Assembly, there is, in the strict judicial decisions of this matter, this inconsistency—that the resolution of the General Assembly has not gone back to the original constitution of the law, the rather as the electors are not the heritors, but the individual inhabitants, above

twenty-one, who stand in communion with the church. Since 1835, many cases have occurred to heighten the mutual estrangement, which was further exacerbated by writings on both sides; the controversy was no longer open to mediation, and as the demands on one side were still further extended, all inclination to compliance on the other was done away with. The enemies of patronage had from the commencement submitted to the right of the State to the temporalia; the patron might nominate the incumbent, who would not thereby be however a minister. The churches only wished to preserve themselves as the church of the country; but they thought that they must sacrifice this relation to their principles. We cannot in this explanation go into particulars; it need only be remarked, that the Scotch people are indebted to the "Free Presbyterian Church," in many respects, for the renewal of religious life, and therefore the lively interest in them ought certainly to last a longer time. The numerical proportion of the church parties were—

| | | |
|---|---|---|
| The State Church of 80 Presbyteries and 16 Synods, with | 1023 | churches. |
| Other Presbyterian Synods | 551 | do. |
| Episcopal Chapels, amongst which were four united with the Scotch Episcopal Church. | 76 | do. |
| Independents | 88 | do. |
| Other Protestants | 40 | do. |
| Catholic Chapels | 55 | do. |

The gross number of dissentients from the Scottish church is estimated at about half a million.

The position of the Episcopal church in Ireland is very peculiar. She is there a state church, acknowledged as such in defiance of Protestant and Catholic Dissenters, and yet does not embrace one-ninth part

of the people. The census of Ireland in 1834 gave 7,943,940 souls; of whom but 852,064 were Episcopalians, 642,356 Presbyterians, 21,808 members of other Protestant denominations, and 6,427,712 Catholics. In the increase of population it is remarkable that the proportion of the Catholics descending from the ancient Irish is far greater than that from the English Protestant families; for since 1730 the former have increased fivefold, the latter but twofold. This is not the consequence of any intermixture, but is simply ascribable to the fact, that the Irish, even while they have the commonest necessaries of life to procure, set about rearing a family; while the Englishman, even of the lower class, does not think of a wife until his worldly situation is somewhat secure, and consequently marries later in life. As regards descent, the controversy is maintained with immense numerical disproportion on the two sides; and the Catholic Irish, the ancient lords of the soil, look at the Protestant English as intruders in the land, their language having also no common root. The characters of the two nations, separated by St. George's Channel, are scarcely less distinct than of those separated by the Straits of Dover. The Irishman is hospitable and generous, easy to lead and excite, and fit for bold and daring deeds; but he wants the obstinacy of the English character, which has always, as in their battles and contests, borne away the palm. Being also of a contented disposition, he is deficient in industry. If he quit a dwelling, he leaves it entirely to the weather, let it be a cottage in a village, or a house in a town. The feeling that they are a conquered people has become stronger, inasmuch as the landed property has fallen almost entirely into the hands of the families

coming from England. In England it is well known that the improvers of the land are the tenants, but mostly holding on a long term of years; in Ireland, on the contrary, the little allotments are only let from year to year. Hence the greatest dependence upon, without any attachment to, their landlords. On the reverse, indeed, they display on every occasion a burning hatred to the English, and this hostility is specially directed against the Protestant clergy. The Episcopal Protestant Church, since the Reformation, is in possession of the whole church property; and the island is locally subdivided into dioceses and parishes. The church has achieved this by the feeling of her continuity, and her theory of being the church of the country; the clergy require the tithes for their very existence, and any question as to their right to them would never be decided against the church; far more odious than the church-rates in England to the Protestant Dissenters, are the tithes, supporting an heretical minority, to the Irish Catholics. The difference in language is not without importance. Irish, in common with Welsh, Gaelic and Manx, is an inflexion of the Celtic; it is written in another character, and is remarkable for its facility of composition, as it not only admits combinations of new words, taking them from other tongues, but forms them also from the roots. Out of eight millions, Irish is the mother tongue of two or three at least; for the most part they understand but little English; and 500,000 or 600,000 neither speak nor read aught but Irish. The English intruders tried in vain to suppress the strange Celtic tongue, which still lived on the island, and believed they would best gain their end by compelling the use of their own language

where they could, and interdicting the strange tongue wherever it was in use. When Elizabeth founded Dublin University in 1591, there was a rumour of the endowment of an Irish professor, but it did not take place; the Queen it was said entertaining an objection to the harsh tones of the dialect. They hoped, by excluding Irish in all official matters, to compel the people to abandon it by degrees, and to learn English. But despite their narrow means, every pains have been taken by the natives to preserve this sole possession. Written Irish is confined almost exclusively to chronicles, and has been very seldom printed; but in every county there is a catalogue of those who can read and write Irish, and great pains have been taken to multiply the manuscripts, as well as to extend the arts of reading and writing. The Episcopal Church, and especially the higher clergy, have been loudly condemned for their neglect of the people on this score, as they have never had the Scriptures printed in Irish, nor taken steps towards a service in Irish. A translation both of the Bible and of the Common Prayer Book appeared in the seventeenth century, and on and off for some years Irish was taught in Dublin University; but the great body of the clergy are wholly unacquainted with the language. Many of the Methodists, however, crossed the Channel, and have commenced preaching in Irish; and for the last twenty-five years a general interest for the language has been excited. The Bible Association print Irish Bibles, and some go the length of asserting that instruction and religious duties ought to be imparted and inculcated into the people through the medium of their own tongue. A professor has been actually appointed for five years in Dublin University, and the

associations for promoting the Irish language have been zealously supported. Last year indeed, at the same time as the usual religious meetings in Dublin, a meeting was held on this subject, in which the clergy avowed a great desire to learn the language, and it appeared that not above five or six were competent. It is a just cause of reproach to the church of any country that its ministers are unacquainted with the dialect of the country in which they reside, and a lively sense of the deficiency is now generally felt in the church herself. Perhaps at no time has there been such a cordial desire in so many different persons to bring about an union of the dismembered parts of the land; and it is in the highest degree desirable that the attempts may be successful. Very different however is the spirit of the Catholic clergy to that of the Protestant clergy in the present day in Ireland. The former come from the middle and lower classes; and in those quarters where the Irish tongue is retained, it is their mother tongue. They receive their theological education in the country. They were formerly obliged to study in the seminaries abroad, and the greater number went to France, so that at the time of the first French revolution there were in Paris alone 180 Irish seminaries. But when the English government, in the last century, endeavoured to bind Ireland by an union of its parliament closer to England, it was thought that the Catholics would be more propitiated by the erection and endowment of a Catholic college in the country itself, and also to withdraw them a little from the anti-national influence of foreigners. In 1795 the College of Maynooth was accordingly opened, which is upheld by an annual parliamentary grant of 8000*l.* or 9000*l.* It had originally seven

professors: one, dogmatics; two, morals; three, ethics; four, natural philosophy and mathematics; five, logic, ethics and metaphysics; six, Greek and Latin; seven, English and French; and in 1802 an eighth was added for Irish. The first professors were summoned from Spain. It has now been shewn that the religious controversy is much more violent in the clergymen educated at the National seminary, than was the case with those who had attended the French seminaries. The travels of the old priests, and their residence in other lands, were of service in approximating the Catholic to the Protestant clergyman. But estrangement has increased under the new system; and even the Emancipation Bill, from which an assimilation of the laity of the two churches was expected, has not secured the anticipated issue. The hatred of the Irishman against the Saxon has rather appeared in sanguinary deeds and risings, and the Protestant clergy are the subject of persecution now, perhaps, even more than the landlords. They live apart from each other, with very small congregations, sometimes entirely surrounded by Catholics; a concatination of circumstances which presents almost insurmountable difficulties to the due discharge of their duties. The duties incumbent on the church, and the struggles she has to maintain, owing to her persistance in her state church principle, render her situation somewhat critical. In that capacity she cannot abandon the obligation of pointing out and combating the abuses and errors which she may see around her. Bearing within her bosom the conviction, that through the Reformation she is brought back to the revelation of Christ and its publication by his Apostles, it not only devolves upon her to bring this home to individuals,

but also to uphold and defend it against those societies which fetter the immediate union of the Christian with Christ. Her province in Ireland was that of a mission; but, instead of that, she has always proceeded in such a manner as if that were already grown which had only been sown. It is singular that the Irish clergy, who in the last religious revival upheld a strong church feeling, should now evince such partiality for extraordinary means to meet the requirements of the people. They put out their energies in distributing the Irish Bible; and in parts of the country inaccessible to the clergy, readers are appointed, whose business it is to impart a knowledge of the Scriptures to those who cannot read.

The Irish clergy are all thoroughly High Church, and declare loudly their aversion to Puseyites, their anti-catholic spirit being stronger than ever. The assistance of the State was formerly prayed to bring into use a translated version of the Bible in the general schools, in which any ground of offence to either church might be carefully avoided; but as this contingency was impossible of attainment, particular points of dispute have been brought to light, to explain which it was absolutely impossible to avoid reference to doctrinal principles; and the intention failed, and in some cases the offence was directly given.

There is little point of similarity between the Irish Episcopalians and the Irish Protestant Dissenters. The Presbyterians conform in all respects to the Scottish church, and keep up a constant intercourse with her, living in the north, whither the principal immigrations of English Protestants have been directed; but they are not perplexed in their sectarian position by those

difficulties which beset the Establishment. Ireland is divided into about 2400 parishes; but, as in many there are only a few Protestant inhabitants, some are united; so that about 1400 ministers do the duty. In 1831, the annual revenue, according to a parliamentary report, was fixed at 865,535*l.*; among which the incomes of the archbishops and bishops were 151,128*l.*, parishes 92,000*l.*, tithes 555,000*l.*, which have fallen into arrears, and the parliament have found it necessary to grant an indemnification by loan of 1,000,000*l.*, which was afterwards changed into a grant.

The Catholics of England have become greatly more numerous of late years; this is not referable to the Puseyism, but has its reason in the influx of Irish labourers. Thus Liverpool contained but 4950 Catholics in 1800; in 1820, 11,016; and 1833, 24,156. And unquestionably there has been considerable exertion on the part of Rome, and a very great activity demonstrated to promote the spread of their opinions. As in Germany there was a time when individuals felt themselves impelled by the decadence of the Protestant church to go over to Rome; so in England, a similar step has been made from the uncertainty evolved by the ecclesiastical and theological schisms. The polemics of English Protestants against Rome are partial and external; probably the now impending struggle will be of service, in bringing out in the Anglican church a comprehension that the grand fundamental basis of the Reformation, "justification by faith alone," is not merely the substratum of her symbols, but also gives the whole impulse to her activity and efficiency.

The Anglican church, through the means at her command, her public worship, as well as the clergymen in

her service, may always hope to preserve and even augment a certain influence in the English people. In regard to the principle of her continuity she will remain true to her character, and will not be at all affected in that respect by the contests on all sides of her. This, however, will perhaps be more perceptible in the adherents to the unbroken succession, who will require an extended connexion with Christ, which is unattainable by merely external means, and can only be by the act and assistance of the Holy Ghost. From such a point of vantage a greater advance may be made in true theology, a separation from manifold glaring abuses may be effected, and a dismissal of one-sided views and opinions may take place. An interest may also be inspired for the successful operations of other religious associations, and possibly a permanent and mutual good understanding may be superinduced. We might even hope for a proper comprehension of the ancient churches of the East and West, and an acknowledgment of the German reformation. Its effects on the present tenets of the church might also be to give stability to a belief in the Trinitarian basis of Christianity; to impart, by perfect experience of life and study of the Scriptures, a perfect knowledge of all that is incidental to the Reformation; and also, to induce a deep and fervent zeal for the consideration and application of man's necessities. Lastly, we might then hope that the church would have a safeguard against all deceptive illusions, and under God's assistance, perhaps, we might see the speedy germination and full development of all that good seed which is sown in her.

The Ecclesiastical divisions of Ireland will be in future the archiepiscopal province of Armagh, and five dioceses:—one, Meath; two, Derry and Raphoe; three,

Down, Connor, and Dromore; four, Kilmore, Ardap, and Elphin; five, Tuam, Killala, and Achonry.

Archiepiscopal province of Dublin into six, Ossory, Leighlin and Ferns; seven, Cashel, Emly, Waterford, and Lismore; eight, Cloyne, Cork, and Ross; nine, Killaloe, Kilfenora, Clonfert, and Kilmacduagh; ten, Limerick, Ardfert, and Aghadoe.

The Colonial sees, which are appended to the archiepiscopal province of Canterbury, are sixteen: it is in contemplation, with the assistance of parliamentary grants and voluntary contributions, to increase their number; these are the Bishops of Nova Scotia, Newfoundland, Montreal, Toronto, Jamaica, Barbadoes, Antigua, Guiana, Calcutta, Madras and Ceylon, Bombay, Australia, New Zealand, Tasmania, Gibraltar and the islands of the Mediterranean, and Jerusalem.

The chaplain of the British embassy at Paris is also bishop for the Continent; he is not, however, consecrated in the English church, but, like the first North American bishop, in the Scottish church.

In Scotland, subject to the senior as primate, the bishops are Aberdeen, Edinburgh, Dunkeld, Ross and Argyle, Glasgow, Brechin.

The North American Protestant Episcopal Church derives consecration and ordination of her present members from the Anglican. She has twenty bishops, from whom, at each Convention, a president bishop is elected. Their dioceses are—The East diocese (Massachusetts, Rhode Island, New Hampshire, Maine), Vermont, Connecticut, East New York, West New York, Pennsylvania, New Jersey, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, Ohio, Illinois, Michigan, Missouri and Indiana, Kentucky, Tennesse, Louisiana.

The HAND-BOOK of the MEMBERS of the CHURCH; or Questions and Answers on the Church, on Protestant and Romish Dissenters and Socinians.

To all orthodox and Catholic Bishops, especially to those of Great Britain and Ireland, this little work is respectfully dedicated.[1]

QUESTIONS AND ANSWERS ON THE CHURCH.

1. What is the ninth article of the Nicene creed?

I believe in one Catholic and Apostolic church.

2. What do you understand by the word church?

The association which belongs to our Lord Christ.

3. Why do you call the church an association?

Because her members agree as in other associations, to subject themselves to certain laws.

4. Why is the church styled "*One?*"

Because all true branches from her constitute in the whole "one body," of which Christ is the head, so they have "one Lord, one faith, one baptism, one God and Father over all."[2]

5. What is the meaning of the word Catholic?

Universal.

6. Wherefore is the church entitled Catholic?

Because she is so in reference to time and space;[3] for she is a people taken from all people,[4] for all time.[5]

[1] The dedication was originally to the church, not to the bishops. Afterwards to the bishops of the "Orthodox Catholic Church;" and lastly, in its present form.

[2] Eph. iv. 4—6.

[3] In this she is distinguished from the Judaic religion, which was limited to one people, and also to one period of time.

[4] Acts of the Apostles xv. 14. [5] Heb. i. 1.

Because further, she is universal in reference to her doctrine,[1] for she receives and imparts all truth.[2]

7. Why is the church termed Apostolic?

Because she remains constant in the doctrine and community of the Apostles.[3]

8. What do you understand by remaining constant in the doctrines of the Apostles?

"The faith which has been delivered to the saints[4] to keep and to teach" the pure and unsullied doctrine which she has received from the Apostles.

9. What do you understand by remaining constant to the company of the Apostles?

To keep company with the Apostles by the diligent administration and reception of the Sacrament which Christ has committed to their care.

10. What do you understand by the diligent administration of the Sacrament?

That nothing should be wanting necessarily requisite for the due celebration of the same.

11. What is requisite for its due celebration?

That it should be administered in the manner and with the concomitants appointed by our Lord; baptism with water, in the name of the Father, Son, and Holy Ghost;[5] and the Supper of the Lord, with bread and wine, CONSECRATED to become spiritually his body and blood,[6] from a person duly authorised in this behoof.

12. If our Lord has empowered some persons with the charge of these functions, is it not an obvious

[1] In this she maintains her superiority over heretical communions, which have only the partial truth.
[2] John xvi. 13. [3] Acts of the Apostles ii. 42.
[4] Jude iii. [5] Matt. xxviii. 19; Eph. v. 26.
[6] Matt. xxvi. 26—29.

presumption in others not so authorised to perform these offices?

Yes.

13. If St. Peter applies the expression "holy priesthood"[1] to all Christendom, does that justify any one in assuming the spiritual office not being thereunto qualified?

Certainly not; for those are the words which Moses applied to the whole people of Israel:[2] among them the service of the Lord was limited to the descendants of Levi,[3] and the priesthood to the family of Aaron.[4]

14. What passages of Scripture justify us in concluding that authority is requisite?

"And I will take of them for priests and for Levites saith the Lord."[5] "Pray ye the Lord of the harvest that he send labourers to the harvest."[6] "As my Father hath sent me, so send I ye."[7] "How shall they preach whither they are not sent."[8] "Among the Gentiles in all places shall incense be burnt to my name, and a pure burnt-offering."[9] "No man taketh unto himself this honour; but he that is called thereto of God."[10] "Thou hast tried them which say they are Apostles, and are not."[11]

15. Have the clergy of the Church of England received this power, and is the pure Word of God preached in her; and are the Sacraments duly administered in conformity with the injunctions of Christ?

Yes.

16. How have the clergymen of the Church of England received this power?

[1] 1 Peter ii. 2—9.
[2] Exod. xix. 6.
[3] Num. i. 50.
[4] Num. iii. 10.
[5] Isaiah lxvi. 21.
[6] Matt. ix. 38.
[7] John xx. 21.
[8] Rom. x. 15.
[9] Mal. i. 11.
[10] Hebrew v. 4.
[11] Rev. ii. 2.

They have received it from Christ himself, through the Apostles and their successors, in an uninterrupted line of succession from the Apostles to the present bishops.

17. How has this authority been conveyed?

By the imposition of hands of the Apostles and their followers.

18. What are the successors of the Apostles?

The chief pastors of certain places, who have received the Apostolic authority—that is, that authority to govern the church and ordain the ministers which our Lord conferred on the Apostles.

19. Have all Christians remained constant in the doctrine and communion of the Apostles?

No. Some adhere to the communion, deviating from the doctrine, which they injure by change or addition; some deviate from the communion, while they have lost the Apostolic authority.

20. What branches of the church have remained most true, both in doctrine and communion?

Those which have been styled Protestant Episcopal in England, Ireland, Scotland, Sweden,[1] United States, British North America, East and West Indies.

21. What is the meaning of Protestant?

Protesting against the errors or corruptions of Rome.

22. What do you mean by Episcopal?

That they are subordinate to the government of a head pastor (commonly called a bishop), who has two other conditions of clergy under him.

23. Are all congregations, where the first officer is called a bishop, Apostolic?

[1] Apostolic succession of Sweden is not received as beyond question, but is admitted as of great probability, and should be acknowledged by Romanists.

No. In some cases the chief pastors are called bishops, but have not received the Apostolic authority.

24. Are all Apostolic churches Episcopal?

Yes.

25. What would be a justification for seceding from a church which has preserved this Apostolic succession?

Only if she requires as essential to continuance in her community obedience to any doctrine, or practice, contrary to the truth of Scripture.

26. What assistance has God granted for the upholding of the true import of Scripture?

The testimony of the universal church of all times, which is a pillar and ground of the truth.[1]

27. How is this testimony recorded?

In the writings of the ancient bishops and the decrees of those Councils which are generally received by the church.

28. Does the Church of England require an assent to any doctrine at variance with the written Word of God?

No. There are few even among those who secede from her who dispute the truth of her doctrine.

29. Are all her usages—that is, her forms and ceremonies—to be found in Scripture?

No.

30. By what authority are they then established?

By the authority of those to whom Christ entrusted the spiritual government of his church.

31. Who are they?

The Bishops or Apostles, supported by the priests or presbyters.

[1] 1 Tim. iii. 15.

32. Do they found this authority on Scripture?

When, in the early periods of the church, a strife arose respecting the ceremonies to be used and adopted, the decision of the same was committed to the Apostles and Elders (Acts xv. 2, 4, 6, 22; xvi. 4). And St. Paul intimated that a portion of the authority delegated to Titus, as bishop of Crete, was "Thou shalt perfectly direct as I have left it."

33. What duties are the pastors entitled to from the people in spiritual matters?

Obedience: "Obey those that rule over you, and submit yourselves, for they watch over your souls as they that must give account of them."[1] Love: "Esteem them very highly in love for their work's sake."[2] Maintenance: "The labourer is worthy of his hire;"[3] the Lord hath ordained that they which preach the Gospel should live of the Gospel.[4] Prayer: "Brethren, pray for us."[5]

## OF THE DISSENTERS.

34. Are all Christians in England members of the church?

No.

35. Are all Christians in England not members of the church, united in one body.

No; they are divided into a great diversity of sects, but may be all arrayed in two classes.

36. What are they?

Protestant Dissenters and Romish Dissenters.

[1] Heb. xiii. 17. [2] 1 Thess. v. 13. [3] Matt. x. 10.
[4] 1 Cor. ix. 14. [5] 1 Thess. v. 25; 2 Thess. iii. 1.

## OF PROTESTANT DISSENTERS.

37. In what respect do all Protestant Dissenters differ from the church?

Each sect has its own particular point of difference; but they differ in this, that their teachers cannot adduce authority from Christ to exercise the office of ministers of the Gospel.

38. To whom did our Saviour give this power?

To the head pastors of the church, who were named Apostles.[1]

39. To whom did he confide the power of transferring this prerogative to others?

To the same.

40. Is this proveable by Scripture?

"In like manner as my Father hath sent me, so send I ye;"[2] "And I appoint unto you a kingdom, as my Father hath appointed unto me."[3]

41. To whom were these words addressed?

Only to the Apostles.

42. Should this power always remain in the church?

"He gave some, Apostles, etc., for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man."[4]

43. What promise has our Lord given the Apostles as regards the continuance of their power?

"And, lo, I am with you always, even unto the end of the world."[5]

[1] Matt. xviii. 17, 18; xxviii. 19; Luke xxii. 19; John xx. 21.
[2] John xx. 21.
[3] Luke xxii. 19.
[4] Eph. iv. 11—13.
[5] Matt. xxviii. 20.

44. To whom were these words addressed?

Only to the chief pastors, the Apostles.

45. Whom did the Apostles appoint as their successors in this capacity?

Chief pastors, after themselves, who were at the time called bishops.

46. What warrant have you in Scripture for it?

The Epistles of St. Paul to Timothy, the chief shepherd of Ephesus, and to Titus of Crete, prove that he had entrusted to them the same authority, for ordination of clergymen and regulation of the church, which he himself had exercised as an Apostle.

47. How many orders of clergy were there in the churches founded by the Apostles?

Three; for, the chief pastors of Ephesus and Crete had two orders of clergy under them.

48. By whom were these orders instituted?

The first by our Lord, with the promise that it should endure to the end of the world; the two others by the Holy Ghost through the hands of the Apostles.

49. What orders are there now in the church?

The same.

50. Under what name was the first order known?

First as Apostles,[1] then as angels or messengers,[2] lastly as bishops.

51. Under what name was the second order known?

First as bishops,[3] then as elders,[4] or in the Greek, Presbyters, which has been since shortened into priests.

52. Under what name was the third order known?

Only as deacons.[5]

[1] 1 Cor. xii. 28. [2] Rev. ii. 1. [3] 1 Tim. iii. 1, 2.
[4] 1 Tim. v. 17. [5] 1 Tim. iii. 8.

53. Which of the three orders is invested with power to ordain the others?

It is confined to the first.

54. Has the second order no share in ordination of others?

Only in conjunction with the first.

55. Is there any proof of this in Scripture?

We find it frequently said that some of the first order[1] were ordained by other members of the same; but the only instance (if even that can be given) of the second order taking any share in this office, is in coalition with the first. (Compare 1 Tim. iv. 14, with 2 Tim. i. 6.) This mode of proceeding holds good in the church.

56. Has an ordination by a Presbyter alone ever taken place in the church?

There is no warrant for so doing in the New Testament, and for the first 1500 years it was altogether rejected and condemned.

57. Did Calvin and the first founders of a Presbyterian form of government despise the order of the bishops?

No; Calvin held those worthy of anathema who would not subject themselves to true Christian bishops, if such were to be had.

58. What advantage does the retention of Apostolical authority confer on the members of the church?

They have God's promise, that the official duties of their teachers are blessed—they have the assurance that, in the sacrament of Baptism, God has sealed his part of the bond, and that He makes them, in the sacra-

[1] Acts xiv. 23; 1 Tim. v. 22; Tit. i. 5.
[2] Tract. de Reform. Eccles.

ment of the Last Supper, participators in the body and blood of Christ.

59. Where this authority is wanting, is there the same assurance of the blessing?

No.

60. Is success in proselytizing any proof that men are in the enjoyment of God's blessing and grace?

No; for the most shameful impostors have often had the greatest number of followers, as was the case with Mahomet.[1]

61. Do we find in Scripture examples of persons arrogating to themselves the priesthood without God's permission?

Yes; Korah, Dathan, and Abiram,[2] and Uzziah, king of Judah.[3]

62. Did God shew that this stretch of power displeased him?

Yes, in an awful manner; Korah and his rout were swallowed alive by an earthquake, and Uzziah was struck with leprosy.

63. Is it possible that even in Christendom persons may become guilty of the sin for which Korah was punished?

St. James shews us clearly that it is so; for he speaks of some, in his time, "who were following in Korah's track."[4]

64. What does he mean by the rebellion of Korah?

The contempt and disobedience of the authorised servants of God, as Korah disregarded and contended against Aaron, God's high-priest.[5]

65. Do not unauthorised teachers work schisms among the Christians, and increase them?

[1] John v. 43. [2] Num. xvi. [3] 2 Chron. xxvi.
[4] James xi. [5] Num. xvi. 11.

Yes; instead of the Christian being "one body,"[1] there are an almost infinite diversity of sects.

66. Does the Scripture teach us that this is adverse to the will of God?

St. Paul, who writes in the spirit of God, cautions the Romans[2] "to mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them."

67. Does our Lord speak of the same circumstance?

In his affecting prayers for all who would believe in him, a principal petition is, that "they may be all as one."

68. What must be said of those who commence or encourage any divisions among Christians?

They are falling into sin and danger, as opposing the will of God and the injunctions of the Holy Ghost.

69. What must be said of those who from indolence, or craving after novelty, attach themselves to such congregations?

That they support errors, and encourage and participate in other men's sins.

70. How should the members of the church feel and act towards those who by reason of sects and unauthorised teachers separate from the true body of Christ?

They should pity them, and pray God to forgive them and amend their sins; they should be very careful that they do not themselves lend the least encouragement to error; "count him not as an enemy, but exhort him as a brother."[3]

OF PROTESTANT DISSENTERS.

71. In what respect do they differ from the church?

In the corrupt additions which they have made to

[1] Eph. iv. 4.

[2] Rom. xvi. 17; 1 Cor. i. 10; xi. 18, 19.

[3] 2 Thess. iii. 15.

the Catholic belief, and the practices thereto appended. They have departed from the doctrine of the Apostles.[1]

72. Can we take part in their divine service, and communicate with them?

No.

73. Wherefore not?

Because they admit nobody to communion who does not solemnly declare his consent to doctrines, which cannot be proved by Scripture,[2] and which involve prejudicial results.

74. Shew this?

The Romish church requires that all who communicate in her believe as necessary to salvation—

[1] It will be carefully borne in mind as an historical fact, that the bishops and priests of the Romish church, who, in the British islands, discharge their functions schismatically, do not derive their ordination from the old British, Irish, Scottish, or Anglo-Saxon churches; but from the churches of Italy or Spain. None of the Romish bishops, who were deprived at the Reformation, had received their succession from either of the three kingdoms. In Ireland, the only representative of the church, planted by Saint Patrick, is the orthodox Episcopal church, as she is founded under God's blessing. In Great Britain, the British, Scotch, and Anglo-Saxon churches are represented by the Episcopal church in England and Scotland; the latter has, in the Presbyterian secession, received back that succession which the North of England bishops originally received from her.

[2] No one can communicate in the Church of Rome who refuses his assent to the Credo of Pope Pius IV. In that Credo we find the following expressions: "I accept and confess unconditionally all other things which, promulgated by the general councils and holy canons, have been appointed and made known, and especially in the holy synod of Trent; and at the same time condemn, reject, and anathematize all who contradict the same, and in like manner all heretics who in any manner gainsay the church are rejected and accursed. I promise, vow, and swear, continually to keep and profess this true Catholic belief, without which no man can be saved." The number of the general councils, to whose decrees and anathemas an unreserved accordance is here avowed as necessary for salvation, exceeds twenty. Three of them, to which references are hereinafter made, are the second Nicene (A.D. 787), the Constance (1414), and that of Trent (1545).

1. That he is accursed who does not kiss, honour, and pray to the images of the saints.[1]

2. That they shall pray to the Virgin Mary and the other saints.[2]

3. That after the consecration in the Eucharist the bread is no longer bread, nor the wine no longer wine.[3]

4. That any priest shall be excommunicated who in the sacrament hands the cup to the people.[4]

5. That those are accursed who say the clergy may marry.[5]

6. That there is a purgatory[6]—that is, a place where souls who have died in repentance may be purified by pain.

7. That the Church of Rome is the mother and sovereign of all other churches.[7]

[1] In the acts of the second Nicene Council is written, "The whole synod cried out, we kiss the sacred images, cursed be they who do it not." "Cursed be they who do not reverence the host and the sacred images." "The images must be honoured—that is kissed and loved."—Acts viii. The Council of Trent, Sessio xxv. expressly ratified the decrees of this second Nicene Council, and the Council of Trent is expressly named in Pius IV.'s Credo.

[2] Credo of Pius IV.—"In like manner are the saints to be called upon who reign with Christ."

[3] Trent. Sess. xiii. c. 2.—"Whosoever shall say that in the Holy Sacrament of the altar the substance of the bread and wine remains, let him be accursed."

[4] Constance Council. Sess. xiii.—"The holy synod commands all bishops, under pain of excommunication, effectually to punish all those, who, at the Supper of the Lord, hand to the people in either shape, the bread and wine; if they do not repent, they shall as heretics be restricted by ecclesiastical punishment, and where necessary with assistance of the temporal arm"—in other words, they shall be burnt alive.

[5] Trent. Sess. xxiv. c. 9.—"Whoever says that the clergy may contract marriage, or that such marriage is valid, let him be accursed."

[6] "I steadfastly believe that there is a purgatory."—*Credo Pius IV.*

[7] "I confess that the Holy Catholic and Apostolic Roman Church is the mother and mistress of all churches."—*The same.*

8. That all churches owe obedience to the Bishop of Rome.[1]

9. That all those are accursed who deny that there are seven sacraments.[2]

75. What shameful usages are produced from these unfounded doctrines?

The reverence of images has led to an absolute adoration of them, and that not only by the common people, but also by the learned bishops,[3] who have never been condemned for it by the Romish church. The calling on the Virgin and other saints has led to the greatest blasphemy and impiety.[4] The bread in the Lord's Supper has been worshipped as if it had been the true God.[5] The doctrine of purgatory has eliminated the doctrine of absolution, and an usage that

[1] "I vow and swear true obedience to the Pope of Rome, the successor of St. Peter, the head of the Apostles, and the deputy of Jesus Christ."—*Same.*

[2] Whoever shall say that there are more or less than seven sacraments—viz. Baptism, Confirmation, Lord's Supper, Confession, Extreme Unction, Ordination, and Marriage, or that any one of these is not truly and individually a sacrament, let him be accursed.—*Trent.* Sess. vii. cap. i.

[3] James Uaslautius, Bishop of Clupium, says, "that the same adoration must be paid to the picture as would belong to the person if there." If it is a picture of the Father, then must the highest adoration be paid.—*Expos. Epist. Rom.*

[4] "O sweet lady, enlighten me with grace."—*From a Romish Prayer Book.* In the Psalter of Our Lady, by Cardinal Bonaventura, the words applied to God by David are paraphrased to the Virgin: thus, in Psalm cxxx., "Out of the deep I call on the lady; lady hear my voice." Psalm cx. "The Lord said to my lady."—*Vide Psalter* B.M.V., *Paris* 1512. In the bull of the present Pope Gregory, 1832, is the following sentence: "That every thing may have a favourable and happy issue, we will raise our eyes to our holy Virgin Mary, who destroys all heretics, who is our greatest hope, yea, the whole ground of our hopes."

[5] The following prayer is addressed to the true bread (so is it named by St. Paul after the consecration): "I adore thee, my Lord and Saviour Jesus Christ, a pure body, etc. etc."

persons pay money to the Romish bishops and clergy for remission of the souls of their friends from the fires of the fabulous purgatory.

76. In what light should we regard the Romish church?

As a rotten and dead branch of the Catholic church.

77. How shall we protect ourselves against her?

Pray God to restore her to the healthy faith and doctrine to which Saint Paul alludes in his Epistle to the Romans: "I thank my God, through Jesus Christ, for you all, that the whole world speaks of your faith."[1]

### OF THE SOCINIANS AND UNITARIANS.

78. Are there any styling themselves Christians who deny the main principles of Christianity?

Yes; the Socinians, who style themselves Unitarians.

79. What do they deny?

That our Lord and Saviour Jesus Christ is as well God as man, and that remission of sins is obtained by his blood.

80. Has this been always the doctrine of the Catholic church?

Yes.

81. Have we liberty to teach as scriptural anything not recognised by the Catholic church?

No.

82. Demonstrate by Scripture that Christ is God?

"Unto us a child is born, and he is called Everlasting Father."[2] "A virgin shall conceive and bear a son, and they shall call his name Emanuel, that is, being interpreted, God with us."[3] "At the commence-

[1] Rom. i. 8. [2] Isaiah ix. 6. [3] Matt. i. 23.

ment was the Word, and the Word was God."[1] "Thomas said to Jesus, my Lord and my God."[2] "Christ is God over all, blessed for ever."[3] "In him dwelleth all the whole fulness of the Godhead."[4] "God was manifest in the flesh."[5] "Of the son he says, thy throne, O God, is for ever and ever."[6]

83. Demonstrate by Scripture, that we are saved by Christ's blood?

"In whom we have redemption through his blood, the forgiveness of sins."[7] "The blood of Jesus Christ, His Son, cleanseth us from all sins."[8] "Thou hast redeemed us to God by thy blood."[9]

84. What other principles of Scripture are denied by the Socinians?

The person of the Holy Ghost.

85. What do you understand by the person of the Holy Ghost?

That the Holy Ghost, separate from the Father and the Son, is one of three persons in the eternal Godhead.

86. What warrant have you in Scripture for saying that the Holy Ghost is God?

The properties of the Almighty—Eternity,[10] Omniscience,[11] Omnipresence,[12] belong equally to the Holy Ghost as to the Father and Son. We are dedicated to the Holy Ghost in baptism, as well as to the Father and Son.[13] The blessing is pronounced in the names of God, our Lord Jesus Christ, and the Holy Ghost.[14] When Ananias lied against the Holy Ghost, Peter said of him, 'He hath belied God.'[15]

[1] John i. 1.
[2] John xx. 28.
[3] Rom. ix. 5.
[4] Coloss. ii. 9.
[5] Tim. iii. 16.
[6] Heb. i. 8.
[7] Ephes. i. 7.
[8] John i. 7.
[9] Rev. v. 9.
[10] Heb. ix. 14.
[11] Cor. ii. 10.
[12] Psalm cxxxix. 7.
[13] Matt. xxviii. 19.
[14] Cor. xiii. 14.
[15] Acts v. 3, 4.

87. What warrant is there for saying that the Holy Ghost is one person, different from the Father and the Son?

It appeared in a bodily form at the baptism of our Saviour, while the voice of the Father was heard from Heaven.[1] The Son of God said to his Apostles, "If I go not away the Comforter will not come unto ye; so when I depart I will send him to ye."[2] "The Comforter, which is the Holy Ghost, whom the Father will send in my name;" "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."[3] "But if He, the Spirit of Truth shall come, He will guide you in all truth, for He shall not speak of Himself."[4]

88. What is the consequence of denying the person of the Holy Ghost?

They who deny it cannot help denying also its efficacy, regeneration, salvation, and dwelling in the hearts of the faithful.

89. Prove by Scripture that regeneration is derivable from the Holy Ghost?

"Born of water and the Spirit."[5] "For we are in one spirit all baptized to one body."[6] "In His mercy He saved us by the washing of regeneration and the renewal of the Holy Ghost."[7]

90. Shew by Scripture that salvation is attainable from the Holy Ghost. "No one can say that Jesus is Lord but by the Holy Ghost."[8] "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."[9] "But ye are washed, ye are sanctified, ye

[1] Luke iii. 22.
[2] John xvi. 7.
[3] John xiv. 26.
[4] John xvi. 13.
[5] John iii. 5.
[6] 1 Cor. xii. 13.
[7] Titus iii. 5.
[8] 1 Cor. xii. 3.
[9] Rom. v. 5.

are justified by the Spirit of our God."[1] "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."[2]

91. Prove by Scripture that the Holy Ghost dwells in the hearts of believers?

"You are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you."[3] "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you."[4] "Or know ye not that your body is a temple of the Holy Spirit."[5] "And therein we know that He abideth in us, by the Spirit which He has given us."[6]

92. In what light can we look upon those who deny these doctrines?

As in greater danger than heathens. For the heathen have not heard; but these have heard but not believed. They have trodden the Son of God under foot "by denial of his Godhead." "They have esteemed the blood of the Testament impure," in denying his expiation. "They have reviled the Spirit of grace,"[7] in denying his person and efficacy.

93. How shall we act against them?

Pray God to take from them their ignorance, their stony heart, and contempt of His Word, and so restore them to His flock, that they may be saved in Christ Jesus.

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We can clearly perceive in the foregoing the vigorous declarations made against Romanism; yet after all the expression on the subject, the line of distinction drawn

[1] Cor. vi. 11.
[2] Gal. v. 22.
[3] Rom. viii. 9—11.
[4] 1 Cor. iii. 16.
[5] 1 Cor. vi. 9.
[6] 1 John iii. 24.
[7] Heb. x. 29.

by the Reformation is being rent asunder, though an apparent stress is laid on the purity of doctrine. The answer to question 11 says, that the Lord's Supper contains spiritually the body and blood of our Lord; but it is nevertheless decidedly Romish in the "consecrated in order to be." The answer to question 14 draws an inference from Scripture which is certainly not justified; for the "angels or messengers" include among them very many others besides those fully empowered. Above all, the explanatory applications seem very capricious. Putting aside, however, all extraordinary matter of the Catechism, as well as its weakness in "polemics," the "*positive*," especially in its latter part, serves to exemplify how very far the Puseyites are from the Reformation. The Reformers certainly have recognised the explanation of the Trinity which had previously existed; but this doctrine has been placed by them in this peculiar light, that they decidedly reject all interposition between man and the Son of God, and that they proceed upon faith in the positive dwelling of the Holy Ghost in Christians: thereby alone can, on the one hand, the service of created beings be presented; and on the other, the worship of the triune God become a worship in spirit and in truth. According to the explanation given in the Catechism, a dead tenacity of truth proceeds from the living faith; it must thereby come to external works, still more so than before, because the opposition to works is as clearly declared as in the Reformation; and the rejection of the errors of Rome remains still evident in connexion with the principle.

## LIST OF THE RELIGIO-BENEVOLENT ASSOCIATIONS.

| | £. | s. | d. |
|---|---|---|---|
| Aborigines Protection | 400 | 0 | 0 |
| Anti-Slavery | 4050 | 6 | 3 |
| Baptist Missionary | 26,547 | 17 | 9 |
| Baptist Home Missionary | 4172 | 17 | 2 |
| Baptist Irish | 2859 | 4 | 6 |
| Baptist Colonial Mission | 537 | 15 | 3 |
| Bible Translation (Baptist) | 3032 | 0 | 0 |
| Book Society | 732 | 8 | 9 |
| British and Foreign Bible | 101,322 | 9 | 2 |
| British and Foreign Sailors | 2649 | 12 | 11 |
| British and Foreign School | 5735 | 6 | 4 |
| British and Foreign Temperance | 555 | 9 | 1 |
| British Reformation | 1744 | 18 | 6 |
| Christian Knowledge | 95,017 | 16 | 1 |
| Christian Instruction | 1272 | 12 | 7 |
| Church Missionary | 91,471 | 17 | 1 |
| Church of Scotland Missionary | 7500 | 0 | 0 |
| Church Pastoral Aid | 19,665 | 16 | 5 |
| Congregational School | 1555 | 2 | 0 |
| Colonial Church | 1900 | 0 | 0 |
| Colonial Missionary | 2738 | 6 | 2 |
| District Visiting | 459 | 14 | 10 |
| English Monthly Tract | 350 | 0 | 0 |
| Episcopal Floating Church | 370 | 0 | 0 |
| Foreign Aid | 1277 | 17 | 9 |
| Hibernian | 9417 | 19 | 3 |
| Home and Colonial Infant School | 1916 | 2 | 6 |
| Carried forward | £ 389,253 | 10 | 4 |

| | £. | s. | d. |
|---|---|---|---|
| Brought forward . . | 389,253 | 10 | 4 |
| Home Missionary . . . . . | 8603 | 15 | 2 |
| Irish Evangelical . . . . . | 2699 | 16 | 4 |
| Irish . . . . . | 4127 | 5 | 4 |
| Jews, for Propagation of Christianity amongst the | 20,606 | 11 | 10 |
| Jews Hebrew Church Fund . . . . | 1634 | 5 | 11 |
| Jews, General Assembly of Church of Scotland for | 3672 | 17 | 10 |
| London City Mission . . . . . | 4822 | 14 | 2 |
| London Missionary . . . . . | 80,100 | 12 | 11 |
| Lord's Day Observance . . . . . | 904 | 1 | 6 |
| Moravian Missionary . . . . . | 4607 | 7 | 8 |
| Naval and Military Bible . . . . . | 3311 | 17 | 11 |
| New British and Foreign Temperance . . | 3273 | 0 | 0 |
| Newfoundland School . . . . . | 4148 | 7 | 10 |
| Prayer Book and Homily . . . . . | 2880 | 15 | 0 |
| Propagation of the Gospel . . . . | 91,646 | 17 | 11 |
| Peace . . . . . | 1579 | 8 | 2 |
| Religious Tract . . . . . | 57,820 | 9 | 10 |
| Sailor's Asylum . . . . . | 959 | 0 | 0 |
| Sailor's Home . . . . . | 3025 | 0 | 0 |
| Sunday School Union . . . . . | 10,817 | 12 | 1 |
| Suppression of Intemperance . . . . | 818 | 17 | 4 |
| Trinitarian Bible . . . . . | 2656 | 15 | 3 |
| Wesleyan Missionary . . . . . | 90,182 | 0 | 0 |
| TOTAL. . £ | 794,153 | 0 | 4 |

THE END.

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